

THE CHURCH ON THE WAY
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An analytical transcription of the
revelation of Saint John the Divine



AN ANALYTICAL TRANSCRIPTION
OF THE
REVELATION OF
S. JOHN THE DIVINE

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WITH
*INTRODUCTION, BRIEF COMMENTARY AND
A DICTIONARY OF APOCALYPSE*

BY THE
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"Come, O Thou that hast the seven stars in Thy right hand, appoint Thy chosen priests according to their order and courses of old, to minister before Thee, and duly to dress and pour out the consecrated oil into Thy holy and ever-burning lamps. Thou hast sent out the spirit of prayer upon Thy servants over all the earth to this effect, and stored up their voices as the sound of many waters about Thy throne. . . . O perfect and accomplish Thy glorious acts; for men may leave their works unfinished, but Thou art a God; Thy nature is perfection. . . . The times and seasons pass along under Thy feet, to go and come at Thy bidding; and as Thou didst dignify our fathers' days with many revelations, above all their foregoing ages since Thou tookest the flesh, so Thou canst vouchsafe to us, though unworthy, as large a portion of Thy Spirit as Thou pleasest; for who shall prejudice Thy all-governing will? Seeing the power of Thy grace is not passed away with the primitive times, as fond and faithless men imagine, but Thy Kingdom is now at hand, and Thou art standing at the door, come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty, take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed."

MILTON.

INTRODUCTION

THE "Apocalypse of John" has had the peculiar fate among the books of the New Testament of being, in the very earliest age, highly appreciated and intelligently used ; of falling, in the next age, under the suspicion of large portions of the Church ; and of being, later still, misused in the interests of the wildest and most fantastical imaginings. Hence, the book to which a special blessing is attached by the writer for those who *read*, those who *hear* and those who *keep*, has become for millions a book unreadable and unintelligible, and the book from which the writer has removed all but every seal, and which he sees going down to posterity with special consolation for the Church to the end of time, has become for most a book seven-times sealed or even worse. Archbishop Benson tells us that he asked some one as to the impression made on his mind by the reading of the Apocalypse, and the answer was "Chaos." This might very well express a general feeling. But the chaos is largely of our own making. It results—

1. From the failure to remember the character of the literature to which the book belongs. A wider acquaintance with the canonical and uncanonical literature of Apocalypticism would do a great deal towards the elimination of many of the crude, occidental interpretations which have

done so much to read confusion into this wonderful unity. When we learn that, in Jerome's words, the book "*tot habet sacramenta quot verba*," we have gone far to find the key which some suppose to have been tossed away into the waters of the Mediterranean.

2. From the failure to remember the immediate and direct significance of the book to the generation which received it. The distressed Christians of pro-consular Asia, for the most part intensely Jewish in race and outlook, were not asking for light on the far distant future, for predictions of Mohammed or of Napoleon, but for consolation in the presence of trials which seemed to them the triumph of the powers of darkness, the negation of the Sovereignty of GOD. To these the message of supreme comfort was that the rule of Dragon, Wildbeast and False Prophet was neither then nor ever a reality, but that behind the veil reigned the ALMIGHTY LORD, solving all problems of life through the victory of the slaughtered LAMB and manifesting HIMSELF everywhere in the light of the universal Spirit. To those who had eyes to pierce through the semblance of things and to see things as they were there was no kingdom of evil, but a new humanity descending, at that very time of darkness and trial, out of Heaven from the very Throne of GOD to make of the world the City of GOD, the New Jerusalem.

And just because such a message was true for that time, be it the time of Nero or of Domitian, it is true for ours. This is our justification for retaining the Apocalypse as part of the Word of GOD to the Church for all time.

Whatever revisions the book may have undergone and whatever elements it may have assimilated, the scheme of the Apocalypse, as it has come down to us, presents a wonderfully harmonious unity, discoverable not merely in the argument, but in the structure and rhythm of the entire work. It is this structure and rhythm—what we may entitle the “metre of apocalypse”—which we shall try to bring out. We need first of all to impress clearly on the memory the great main divisions of the work. The best general arrangement appears to the writer to be that of Milligan, as follows :—

1. *Prologue*, i.
2. *The Church on the field of History*, ii.—iii.
3. *The Victory Anticipated*, iv.—v.
4. *The Great Judgment*: The Seven Seals,
The Seven Trumpets,
The Seven Bowls,
vi.—xvi.
5. *The Victory Accomplished*, xvii.—xx.
6. *The Church Perfected*, xxi.—xxii. 1–5.
7. *Epilogue*, xxii. 6–21.

It may also here be pointed out that while the main action of the drama takes place in the fourth or central section, the sections on either side have a very remarkable correspondence, the Prologue with the Epilogue, the Church in History with the Church Perfected, and the Victory Anticipated with the Victory Accomplished.

This and other correspondences seem to confirm the conclusion to which the writer has come,

that the arrangement adopted is the natural and intended one.

.

The plan adopted in the following pages is not to discuss questions of date and authorship or to furnish anything but the briefest commentary. These are matters which have been treated fully and as satisfactorily as is possible under the circumstances by others, and especially by Swete in his most recent work. It is rather to supply what may be called an analytical transcription of the Apocalypse, together with such comment and introduction to the several sections as may put the reader into sympathetic relationship with the Jewish Christian communities of the first century, to whom the destruction of Jerusalem and the persecutions of the age seemed, both from the national and religious point of view, mysteries past finding out. It is also to show from point to point the consolations afforded by faith in CHRIST as the fulfilment of Jewish prophecy and the Leader of the new Israel of GOD.

The writer of the Apocalypse will be seen doing for his countrymen in pro-consular Asia what the writer of the Epistle to the Hebrews had tried to do in another direction, viz. to bring the hesitating and fearful flock to the new Zion, "the city of the living GOD, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven and to GOD the Judge of all," Who was, in their very sight and hearing, shaking earth and heaven that the changeable things of the old religion

might be removed, and “that those things which cannot be shaken may remain.”

The lesson in either work, the Epistle and the Apocalypse, for the first century and for the twentieth century alike, is the same :—“Wherefore, we receiving a kingdom which cannot be moved, let us have grace that we may serve GOD acceptably with reverence and godly fear.”

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PART I

PROLOGUE

(i. 1-20)

"A REVELATION OF JESUS" as Messiah and Judge in events then happening and about to happen—such is the writer's purpose as stated in this Prologue. A conspicuous feature of the Messianic character in Old Testament prophecy was that of Judgship, a function which was to be exercised over all the nations, and yet was to begin at Jerusalem.

Consequently, in these verses S. John aims at the identification of JESUS with this Messianic Judge by the application of the attributes ascribed to HIM in the Old Testament.

Such an ONE is unveiled in the Clouds of History and set before the Church to warn and to console.

As a preliminary to this unveiling, the writer presents his credentials as a Witness and a Prophet (1-7), and dwells upon the importance of the book and its value to the Reader (*lector*), the Hearers, and specially to those who Keep the things written therein.

Already there is assurance that for such there is no loss in the shaking of transitory things, but rather a proof of GOD's eternal love, of Redemption by the Blood of CHRIST, and of the establishment, through the Spirit, of that

unchanging kingdom in which believers have a Priesthood which shall never pass away.

The general analysis shows three main divisions: (A) the *Book*, (B) the *Writer*, (C) the *Judge*. These divisions may again be subdivided as follows:—

(A) THE BOOK.

1. *Source* of the Revelation
 - i. *of* JESUS,
 - ii. *from* GOD,
 - iii. *for* the Church.
2. *Medium* of the Revelation, John, witness to
 - i. the Word of GOD,
 - ii. the Testimony of JESUS,
 - iii. the Vision.
3. *Blessedness* of the Revelation to
 - i. the Teacher,
 - ii. the Hearer,
 - iii. the Doer.

(B) THE WRITER.

1. *Salutation* from
 - i. the Eternal Father,
 - ii. the universal Spirit,
 - iii. JESUS CHRIST.
2. *Ascription* of praise to
 - i. the all-loving Father,
 - ii. the redeeming Son,
 - iii. the sanctifying Spirit.
3. *Christophany*.
 - i. With the Clouds,
 - ii. Seen of all,
 - iii. Judge of all.

(C) THE JUDGE.

1. *The great Voice.*

- i. The Speaker,
- ii. The circumstances of the Message,
- iii. The Message.

2. *The Vision.*

The Messiah as Judge described under
ten attributes of prophecy.

3. *The Commission.*

- i. Effect of the Vision,
- ii. Threefold Assurance,
- iii. Threefold Command.

Ch. I. 1-20.

(A) THE BOOK, 1-3.

1. *Source of the Revelation.*

A Revelation of JESUS CHRIST, even the
things

an. ii. 28

Which must shortly come to pass,
Which GOD gave HIM,
To show to HIS servants.

2. *Medium of the Revelation.*

And HE sent and signified by HIS Angel
unto HIS servant John, who bare
witness

Of the Word of GOD,
Of the Testimony of JESUS CHRIST,
Of whatsoever things he saw.

3. *Blessing of the Revelation.*

Blessed ¹ is
He that Readeth ² out,

¹ There are seven Beatitudes distributed through the
Apoc. The other six are xiv. 13; xvi. 15; xix. 9; xx. 6;
xxii. 7, 14.

² Ὁ ἀναγινώσκων, the public reader, or *lector*. Cf. Ex.
xxiv. 7; Neh. viii. 2; Luke iv. 16; Acts xiii. 15; xv. 21;
2 Cor. iii. 15.

And they that Hear the words of this
Prophecy,¹

Ezek. xii. 23

And they that Keep² the things
written therein, for the time is
near.

(B) THE WRITER, 4-7.

I. *Salutation.*

John to the Seven Churches³ which are
in Asia :

Grace to you and Peace⁴

Is. xli. 4

From HIM Who is

and Who was

and Who is coming,

Zech. iii. 9;
iv. 10

And from the Seven Spirits⁵ which are
before HIS Throne,

And from JESUS CHRIST

the Faithful Witness,

Ps. lxxxix.

the Firstborn of the dead,⁶

37
Ps. lxxxix.

the Ruler of the Kings of the earth.

27

2. *Ascription.*

Unto HIM

That loveth us,

Ps. cxxx. 8

And loosed us from our sins by HIS

Is. xl. 2

Blood,

¹ The writer claims status as a Prophet, cf. xxii. 7, 10, 18. See art. on "Prophecy in the Apostolic Church" in Swete's *Apocalypse*.

² Cf. Luke xi. 28, where φυλάσσειν for Johannine τηρεῖν.

³ Seven typical Churches of pro-consular Asia, used as symbolical of the Church on the field of history. See *infra*.

⁴ Cf. Pauline Epp., except pastoral (1 and 2 Tim.); and 2 John, where "mercy" added.

⁵ Cf. the seven Angels of the Presence, Tob. xii. 15; Enoch xx. 7. Also the "Septiformis Spiritus" of Is. xi. 2.

⁶ Cf. Col. i. 18. With this Epistle the Apocalypse has much in common, an echo of Pauline influence in Asia.

Ex. xix. 6

And made us a Kingdom, Priests unto
HIS GOD and Father,
to HIM be the Glory and the Dominion
for ever and ever, Amen.

3. *Christophany.*

Dan. vii. 13

Behold, HE cometh with the Clouds ;¹
Every eye shall see HIM, even they which
- pierced HIM ;

Zech. xii. 10,
12, 14

And all the Tribes of the Earth shall
mourn over HIM.
Even so, Amen.

(C) THE JUDGE, 8-20.

i. *The great Voice.*

i. *The Speaker.*

Ex. iii. 14 ;
Amos iv.
13 (LXX.)

I am the Alpha and the Omega, saith
The LORD GOD,
HE Who is, and Who was, and Who
is coming,
The Almighty.

Is. xli. 4 ;
xliv. 6 ;
xlviii. 12

ii. *The Medium.*

I (John
your brother,
and partaker with you
in the Tribulation,
and Kingdom,
and Patience, in JESUS),
I became in spirit in the DAY OF THE
LORD,²

¹ Clouds denote the mystery of Theophany, the darkness of Judgment. Cf. Ex. xiv. 19, 20; Ps. xcvi. 2. Cf. also *Iliad*, i. 511; ii. 412, etc. So Christ predicted to High Priest, Matt. xxvi. 54.

² The Writer passes in spirit into the fulfilment of those things predicted in O. T. of GOD's manifestation in Christ. So S. Peter on day of Pentecost, Acts ii. 16 ff.

And I heard behind me a great Voice,
as of a Trumpet, saying—

iii. *The Message.*

What thou seest

Write in a Book,¹

And send to the Seven Churches,

Unto Ephesus and unto Smyrna and

unto Pergamum, and unto Thyatira,

and unto Sardis, and unto Phil-

adelphia and unto Laodicea.

2. *The Vision.*

And I turned to see the Voice which Tenfold² at-
tributes of
Messiah of
Old Testa-
ment Pro-
phesy. The
10 is divid-
ed as 3 + 4
+ 3
spake with me,

And having turned I saw Seven Golden
Candlesticks,

And in the midst of the Candlesticks
ONE—

(1) Like unto a Son of Man,

(2) Clothed with a Garment down to the
foot,

(3) Girt about at the breasts with a
Golden Girdle,

(4) And HIS Head and HIS Hair were
white as white wool, as snow,

(5) And HIS Eyes were as a flame of
fire,

(6) And HIS Feet like unto burnished
brass,³ as if they had been refined
in a furnace,

(7) And HIS Voice as the voice of many
waters.

Ex. xxv. 37

Zech. iv.

Ezek. i. 26;

Dan. vii.

13; x. 16

Dan. x. 5

Dan. x. 5

Dan. vii. 9

Dan. x. 6

Dan. x. 6;

Ezek. i. 7

Ezek. i. 24;

xliii. 2

¹ Βιβλίον, *i. e.* a papyrus roll, not parchment. Cf. 2 Tim. iv. 13.

² The No. of perfect development 1 + 2 + 3 + 4. Cf. the 10 Avatars of Vaishnavism.

³ Lit. *Chalcolibanus*.

(8) And HE had in HIS Right Hand
Seven Stars,

Is. xlix. 2

(9) And out of HIS Mouth proceeded a
sharp two-edged Sword,

Dan. x. 6;
Judg. v. 31

(10) And HIS Countenance was as the
Sun shineth in its strength.

3. *The Commission.*

i. *Effect of the Vision.*

Ezek. i. 28;
Dan. x. 8

And when I saw HIM I fell at HIS feet
as one dead.

ii. *Threefold Assurance.*

Dan. viii. 18;
x. 10

And HE laid HIS Right Hand¹ on me,
saying,

Dan. x. 12,
19

Fear not,

I am the First and the Last and the
Living One,²

And I became dead, and lo, I am
alive for ever,³

And I have the Keys of Death and
of Hades.⁴

iii. *Threefold Command.*

Is. xlviii. 6;
Dan. ii. 29

Write therefore the things which thou
sawest,

and the things which are,

and the things which shall come to
pass hereafter,

the mystery of the Seven Stars which thou
sawest in MY Right Hand, and the
Seven Golden Candlesticks.

¹ Symbol of power, help. Cf. Ex. xv. 6; Ps. xvii. 7;
xx. 6; xlv. 3.

² The Eternity of Christ, the first, last and the (still)
living One.

³ The Incarnate Ministry, Death, and Resurrection.

⁴ The Victorious Christ of History. Cf. Matt. xvi. 19;
Rev. iii. 7.

(The Seven Stars are the Angels of the
Seven Churches
and the Seven Candlesticks are (the)
Seven Churches.¹)

¹ Each Church has its Candlestick on Earth and its Star in Heaven. Each Church has its "Angel" in same sense as the nations (Dan. x. 13), or as the "waters" and "fire" (xvi. 5).

PART II

THE CHURCH ON THE FIELD OF HISTORY

(ii.-iii.)

I

THE theatre of the drama of the Apocalypse, as it appeared to the first readers of the book, was limited and local. It was primarily a message of consolation to a group of Churches in the Roman province of Asia. But, as we shall see, the group, in the number of Churches chosen and in the characteristics described, is symbolical of the whole Church everywhere as it exists in history. It is the imperfect realization of that ideal which the eye of faith beholds described in the last division of the book but one (ch. xxi.-xxii. 6).

Therefore it is no antiquarian interest in extinct ecclesiastical communities which leads us to the study of these two chapters, but the feeling that the same Judge speaks to-day to the Churches which "have an ear" to the Spirit's voice, and that our failures and dangers to-day are much like those of the Churches of Asia, which have left us their experience for warning and for guidance.

We have already seen the figure of the Divine Judge, moving among the Candlesticks, which are the symbol of the fluctuating and

uncertain light of the Church on Earth, and holding in the right hand of HIS power the seven stars, which represent the ideal light of the Church in Heaven. This august figure, robed in the attributes gathered from the Old Testament predictions, is the Messiah come at last to be Judge and Saviour, to Judge in order that He may save. If in the clouds of that terrible day of doubt and fear the Jewish Christians may see the Christ about to take to HIMSELF His great power and to reign, they may well experience the removal of their doubts and the dispelling of their fears.

Recognizing their Messiah in all His Humanity, His Priesthood, His Royalty, His Holiness and His Power, they have the key of the situation. And, to-day, if, watching the flickering light of the Church's Candlestick, sometimes with fear like to that beneath which the Christians of Asia trembled at news from Jerusalem or Rome, we may see—ever constant in its human love, ever keen in its scrutiny, ever radiant in its light, ever mighty to smite and to save—the form of the Divine Judge, what solemnity of awe and what confidence of faith may not the vision bring into our lives!

With such a Christophany, the God Who now seems far off would be known as near; the worldliness, the error, the weakness, which now seem so potent, would perish beneath the iron rod of Divine wrath; the light which now comes so near to being quenched in darkness would blaze up like unto the glory of the stars in His right hand.

As we follow the messages of the Judge to the Church in these two chapters let us pass in

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spirit into our own Patmos, from whence to see things hid from the eyes of common men and hear the words of consolation and strength from Him Whom we welcome as the Judge—

“Fear not,
I am the First and the Last and the Living One,
And I became dead, and, behold, I am alive for evermore.
And I have the Keys of Death and Hades.”

II

We have already spoken of the Seven Churches of pro-consular Asia as being chosen for their typical and representative character. The Seven is not seven mathematically but symbolically; that is, the Seven Churches represent for us the whole Church, as the Seven Petitions of the Lord's Prayer the whole subject of prayer, or the Seven Words from the Cross the whole teaching of the Crucified One. There were many other Churches in Asia that might have been named, such as those of Tralles, Hierapolis and Colosse, but it was sufficient for the Apostle's purpose to select seven, and these representative of various aspects of the whole historical Church.

In the second place, we notice that the writer has not failed to observe the usual division of the Seven into its factors of Three and Four. How the distinction is made will be seen a little later. It is sufficient now to note the fact, and that here, as elsewhere, the Three is the number which stands for Spirit and the Four that which

stands for the World. Hence the first three Churches are those in which the spiritual element, on the whole, predominates, while the last four are those in which the influence of the World is the more potent. All are imperfect. The Judge finds none absolutely secure from the need of trial, but the first group of three may be taken as representing the more Spiritual Churches, the last four Worldly Churches.

So, as we have grouped them, we may consider them as follows:—

(A) THE SPIRITUAL CHURCHES.

1. *Ephesus*. The Orthodox Church, in danger, however, of losing its first love.
2. *Smyrna*. The Martyr Church, in need, however, of still further trial.
3. *Pergamum*. The Exposed Church, in need of the power of the dividing Sword to discriminate between false and true.

(B) THE WORLDLY CHURCHES.

4. *Thyatira*. The Lax Church, in need of the discipline of the Shepherd's "iron-tipped Rod."
5. *Sardis*. The Moribund Church, in need of the quickening and illuminating power of the Spirit.
6. *Philadelphia*. The Weak Church, having only a little strength, where it is offered the power of being a Pillar in the House of God.
7. *Laodicea*. The Lukewarm Church, neither cold nor hot, whereas it is offered the supreme privilege of co-regnancy with Christ on His Throne.

There is a geographical order as the basis for the Apostle's arrangement. If we take the map we shall see that, starting from Ephesus, the great Roman road northward runs along the coast, first to Smyrna and then to Pergamum, thence continuing itself to Cyzicus on the Sea of Marmora. Another road, however, runs in a south-easterly direction through Pergamum, passing first through Thyatira, then through Sardis, then through Philadelphia, and then through Laodicea on its way to the southern province of Pamphylia.

Thus the geographical order and the moral order correspond; the northward road takes us through the Churches where spirituality still predominates, and the southward road through the group in which worldliness seems to have gained the upper hand.

Nevertheless, as we travel from the consideration of one Church to that of another to-day we need not move geographically, but will find ourselves contemplating dangers or failures evident enough wherever the Church exists. The orthodoxy which is in danger of losing love, the spirit of martyrdom which needs a higher faith, the exposure to the world which needs the power of discrimination and decision, the danger of a churchmanship which is lax or formal, or weak or lukewarm, are all dangers of our own time and place. We have not to go to Thyatira for laxity or to Laodicea for lukewarmness, but have only to look within and around.

Thus it comes to pass that although the messages to the Churches are crammed with references local, geographical, historical, and social, which show the intimate acquaintance of the

writer with the life of the primitive Christian of pro-consular Asia, yet, when we put all together as the Message of the Judge to the Church, all that is merely local or temporal disappears before the insistent demand that the Church put herself under the discipline of the dividing sword and prepare herself for the presence of her Lord.

For two lines of development are clearly recognizable in addition to development of the moral situation.

1. *The gradually increasing nearness of the Judge*, from the conditional "*Or else I come upon thee*" of the message to the Church of Ephesus, to the imminency and insistency of the "*Behold, I stand at the door and knock*" of the message to Laodicea.

So to-day with every fresh manifestation and every fresh appeal comes the nearer presence of Him Who will either take away the Candlestick or give to us to sit with Him on His Throne.

2. *The gradual progression in the value of the Reward offered to those who overcome*. Along this line we pass from the permission to re-enter Paradise and to eat of the Tree of Life, thence to immunity from the curse of the first Paradise which was death, thence to participation in the fellowship of God's Holy of Holies, access to the secret manna and the white stone and the wonderful Name, and so on to complete fellowship with Christ as sitting with Him on His Throne.

It is no small comfort to us, amid our struggles against the insidious evils which threaten the peace and purity of the Church on earth, to know that the fiercer the battle the more glorious the reward and the more triumphant the victory. Through the din of every struggle and above the

voices of those who cry out in fear and despair we hear the voice of Him Who comes bringing salvation—

- “Fear not, little flock; it is your Father’s good pleasure to give you the Kingdom.”
 “Lo, I am with you all the days, even unto the consummation of the ages.”

III

A few words remain to be said as to the form of the individual letters. This again is designedly *sevenfold*. As all the Epistles together make one perfect appeal to the universal Church, so each Epistle is a perfect message to the separate type.

And the seven members, as will be seen in the several transcriptions given later, are as follows :—

1. *Superscription*.
2. *Title* of Christ, adapted to the particular condition.
3. *Description* of the Church’s spiritual condition.
4. *The Judgment*. (Central and important.)
5. *Exhortation*.
6. *Appeal*.
7. *Promise of Reward*.

This scheme is that of the first three letters: the last four, as we noted above, are purposely somewhat different. The difference is that the *Promise of Reward* is made the sixth section of the letter and the *Appeal* the seventh, as though to leave upon the ears of the worldly Churches

the words of appeal, "He that hath an ear, let him hear what the Spirit saith unto the Churches."

Such a plan must be felt to be a divinely inspired one from first to last. For every changing circumstance in the Church's life Christ has a name which brings Him immediately into touch with us as Judge and Saviour. In every age it is His knowledge of us, not the world's, which needs to be brought home to our consciences. The world may make a radical mistake in judging the Church, as when at Sardis it gave the Church a name as living when she was dead, but Christ's judgment is accurate and absolute. Then how important to recognize that what happened to the Church which has refused to judge itself by the light of Christ's knowledge, is indeed the divine Judgment on it, the extinguishing of her Candlestick, the casting of her upon the Couch of tribulation, the blotting out of her name, the slaying of her children with death.

Against all such consequences the exhortation of the Master pleads, holding up to the discouraged the promise of a reward more splendid than was ever conceived by the imagination of man, and appealing to the deaf with an insistence which only the dead beyond recall may disregard.

GROUP A.—THE THREE SPIRITUAL CHURCHES.

I. *Ephesus, the Orthodox Church.*

The Church of Ephesus was one which had enjoyed great privileges. The city itself was

great, first of all, in *civic* privilege. In an inscription of Ayasaluk, Ephesus is called "the first and greatest metropolis of Asia." It was a free city, with its own βουλή γερονσία and ἐκκλησία, an assize town and a seat of pro-consular government.

Commercially it was as important as politically, in spite of the silting up of the river Cayster, which prevented large ships from entering the harbour. The great roads of Asia Minor from the East all reached the sea at Ephesus.

Religiously it had a world-wide fame as being the shrine of the Asiatic nature-goddess, Artemis. Of this divinity Ephesus regarded herself as the "Temple-warden" or "Temple-sweeper." The city had also an unenviable reputation for the practice of magical arts, and "Ephesian letters" had a wide and sinister fame. Shakespeare's description of Ephesus (*Comedy of Errors*) as "a city full of cozenage" is not inapt. From a Christian point of view, Ephesus was highly privileged as the scene of the labours of Priscilla and Aquila, of the long-continued and successful work of S. Paul, of the bishopric of Timothy and the residence (later) of S. John. It is possible that the work of the two great Apostles was to a large extent among the different communities, Gentile and Christian, and hence the apparent lack of recognition of S. Paul's work in these letters. The letter to Ephesus shows much to praise, work, toil, endurance, intolerance of evil and unwearied courage, but the little community with zeal for orthodoxy was exposed to the temptation which so often comes with orthodoxy—the loss of love. Doctrinal faithfulness

from the time of the Maccabean patriots down to our own time has often left men hard. Living faith becomes stiff and unyielding dogma, and men who cry "first purity, then peace," find gradually their very doctrinal purity passing away in the bitterness of controversy. *Fiat dogma, ruat coelum.*

The sad fate of hyper-orthodox Ephesus should be our own warning.¹ Historic claims and age-long traditions of intolerance of error will not save the Church from decay and from the removal of its Candlestick unless the first love is guarded as the very soul of religion, and the fervour of faith sustained by living fellowship with Christ.

THE EPISTLE TO EPHESUS, ii. 1-7.

I. *Superscription.*

To the Angel of the Church in Ephesus
write—

¹ The following quotation from Burnet's *History of his Own Time*, given from Trench, is very striking: "I was indeed amazed at the labours and the learning of the ministers among the Reformed. They understood the Scriptures well in the original tongues, they had all the points of controversy very ready and did thoroughly understand the whole body of divinity. In many places they preached every day, and were almost constantly employed in visiting their flock. But they performed their devotions but slightly and read their prayers, which were too long, with great precipitation and but little zeal. Their sermons were too long and too dry. And they were so strict, even to jealousy, in the smallest points in which they put orthodoxy, that one who could not go into all their notions, but was resolved not to quarrel with them, could not converse much with them with any freedom."

2. *Title.*

These things saith

He that holdeth fast¹ the Seven Stars
in His Right Hand,²

He that walketh in the midst of the
Seven Golden Candlesticks.³

3. *Spiritual Condition.*

I know⁴

thy works,

and thy toil,⁵

and thy patience,

and that thou canst not bear evil men,

and didst not bear them which call

themselves apostles⁶ and are not,

and didst find them false,

and thou hast patience,

and didst bear for My Name's sake,

and hast not grown weary.

4. *Judgment.*

But I have against thee⁷

That thou didst leave thy first love.

5. *Exhortation.*

Therefore, Remember whence thou art
fallen,

¹ κρατῶν, not ἔχων. Cf. John x. 28.

² Cf. the title given to Ephesus, *Asiae lumen*.

³ From the description, i. 13.

⁴ Cf. Ps. cxxxix. 23, 24 ; John xxi. 17.

⁵ κόπος, "labour unto weariness," (Trench) to pass away after death. Cf. xiv. 13.

⁶ One feels a possible reference, not to S. Paul, but to prominent representatives of the extreme Pauline school. It is evident the two communities, Jewish and Gentile, did not yet see Christianity eye to eye. Intolerance of error, real or supposed, was characteristic of Ephesus. Cf. Ignatius, *ad. Eph.* vi. ix.

⁷ Omit "somewhat" ; loss of love is not a loss of "somewhat," but endangers the whole.

And repent
 And do the first works.
 Or else, I will come upon thee,¹
 And will move thy Candlestick out
 of its place,²
 Except thou repent.
 But This thou hast
 That thou hatest the works of the
 Nicolaitans³
 Which I also hate.

6. *Appeal.*

He that hath an ear let him hear what
 the Spirit saith unto the Churches.

7. *Reward.*

To him that overcometh,
 To him will I give to eat of the Tree of
 Life,
 Which is in the Paradise of God.⁴

Gen. ii. 9; iii.
 22; Ezek.
 xxxi. 8

II. *Smyrna, the Martyr Church.*

Smyrna, the city of Myrrh and reputed (among
 other cities) birthplace of Homer, lay not far to

¹ Omit "quickly," with most MSS. **Ερχομαι*, present, in
 quasi-future sense.

² Constantinople in time eclipsed Ephesus as a Chris-
 tian metropolis. The line of bishops in Ephesus became
 extinct in the eleventh century; in 1308 the city finally
 surrendered to the Turks. The miserable village of
Ayasuluk now represents the former Ephesus.

³ Of doubtful meaning. Reference to Nicolas, a
 proselyte of Antioch (Irenæus, Hippolytus) improbable.
 Identity with Balaam (making *Νικόλαος* = *בַּלְעָם*) not
 provable. Reference to the extreme Pauline party (mis-
 understood as lax and libertine) seems probable, though
 one hardly likes to see S. Paul personally aimed at.
 Nevertheless, one need not be afraid to learn that early
 Christian "schools" (and even Apostles) differed in views
 of truth.

⁴ Cf. xxii. 2, 14.

the north of Ephesus in a lovely valley rich in fruits and spices. It possessed an excellent port, and was the centre of much trade, as it is to-day. It was famous for its temples, especially those reared to the worship of Rhea, the mother of the gods, and Dionysus or Bacchus. It had also a large colony of Jews, as we learn from the story of the martyrdom of Polycarp, its venerable bishop. Alone of the Seven Churches, Smyrna has retained its importance to the present day, and its line of bishops has never become extinct. It was a city, however, in which the thought of death must ever be near, suggested not only by its name (a subform of Myrrh), but by the earthquakes such as devastated it from time to time. Hence the frequent reference in the Epistle to death, the description of the Judge as one "Who became dead and revived," the exhortation to be faithful unto death that the Church might receive a Crown of Life, and the promise that those who overcame should not be hurt of the Second Death.

Smyrna is represented as the Martyr Church, and the designation is illustrated not only by the story of Polycarp, but by those (in later times) of Eudaimon, Pionius, Sabina and Asclepiades.

But the Martyr Church needs to learn the meaning of martyrdom. Suffering is good as testing and conducive to purity. For this reason Smyrna must face its ten-days' trial. But beyond this, suffering is part of the heritage of the Christian, to be counted as service. So the promise is not for the withdrawal of suffering, nay, there is the assurance of more to come. The exhortation is "Fear not," and the assurance

is given that the power of the first death has its limits, only the Second Death is to be dreaded. To overcome the fear of death is the glory of the Martyr Church, and to strengthen them for this they have the presence with them of Him Who proclaims—

“I am He that became dead and revived.”

THE EPISTLE TO SMYRNA, ii. 8–11.

1. *Superscription.*

And to the Angel of the Church in Smyrna¹ write,

The Martyr
Church in
need of
further
testing

2. *Title.*

These things saith.

i. The First and the Last,²

ii. Who became dead and revived.³

3. *Spiritual Condition.*

I know⁴

i. Thy tribulation,

ii. Thy poverty, (but thou art rich),⁵

iii. And thy calumny from them

who say they are Jews,⁶

and they are not,

but are a Synagogue⁷ of Satan.

Is. xlv. 6;
xlviii. 12.

¹ From *μύρρα*. Note references to death in sections 2, 4, 5, 7.

² From description i. 17, 18.

³ Possible reference to the current Bacchus legend. Recalls the fact of the city being destroyed in the seventh century B.C. and rebuilt three centuries later.

⁴ Omit “thy works.”

⁵ Cf. Jas. ii. 5–7.

⁶ I cannot resist the feeling that the reference is to extreme Paulinists, but, on the other hand, the opposition of the Jews to Christianity in Smyrna was notorious. Cf. account of Polycarp’s martyrdom.

⁷ The term only once used for Christian place of worship, Jas. i. 2.

4. *Judgment.*

- i. Fear not the things which thou art about to suffer.
- ii. Behold the devil is about to cast some of you into prison that ye may be tried,
- iii. And ye shall have a Ten-days'¹ tribulation.

Dan. i. 12,
19.

5. *Exhortation.*

Become thou faithful² unto death and I will give thee the Crown³ of Life.

6. *Appeal.*

He that hath an ear let him hear what the Spirit saith unto the Churches.

7. *Reward.*

He that overcometh⁴ shall not be hurt of the Second Death.⁵

¹ Number of development, "the complete sequence of time necessary for a work," cf. number of plagues, also Gen. xxxi. 7; Num. xiv. 22; Dan. i. 14, 15.

² Smyrna boasted (justly) of its faithfulness to Rome. It is urged to *become* (*i.e.* by the long and difficult way of martyrdom) faithful to the cause of Christ.

³ Στέφανος (as in ii. 10; iii. 11; iv 4, 10; vi. 2; xii. 1; xiv. 14), the garland of victorious joy, cf. Cant. iii. 11; Ezek. xvi. 12, not δαδθημα (as in xii. 3; xiii. 1; xix. 12), the crown of empire. The use of the "garland" was prominent in the public games. Zeller thinks Jas. i. 12 an echo of this verse.

⁴ Read in this connection the Epistle of the Church of Smyrna on the Martyrdom of Polycarp, A.D. 155.

⁵ Cf. ii. 11; xx. 14; xxi. 8, the antithesis to "the better Resurrection" (Heb. xi. 35). "Vita non vitalis," "Vita damnatorum mors est" (Aug.). "The dismal state is the second and living death, when life puts despair on the damned; when men shall wish the coverings of mountains, not of monuments, and annihilations shall be courted" (Sir Thos. Browne).

III. *Pergamum, the Exposed Church.*

In Pergamum the Church is "hard by" the Throne of the World. What the immediate reference is in the words "where Satan's throne is" may be doubtful, but the general meaning is clear enough, viz. that the "berg" or hill which gave the city its name (Pergamum) was a symbol of the acropolis of evil against which the Church had to bear its witness. Hence the need of that "sharp two-edged Sword" with which to discriminate between what belonged to Christ and what belonged to the world. The Judgment which was needed at Ephesus to bring back the fervency of the first love, and which was needed at Smyrna to complete the work of purification and banish the fear of death, is needed here to create the devotional spirit which shall be proof against the leaven of the world. Already signs of the leaven are manifest, and the Sword of the Judge is needed to incite to repentance.

The reward will come in that "life hid with Christ in God," where sustenance is afforded from the Hidden Manna, and guidance is vouchsafed by the shining of the Divine Light upon the Mystic Stone, and character is attained through the giving of that New Name "which no man knoweth but he that receiveth it."

THE EPISTLE TO PERGAMUM, ii. 12-17.

I. *Superscription.*

And to the Angel of the Church in Pergamum¹ write:

The Exposed Church in need of discrimination and insight

¹ This the more usual designation, *e.g.* Pliny "longe clarissimum Asiae Pergamum."

2. *Title.*

These things saith.

He that hath the sharp two-edged
Sword.¹

3. *Spiritual Condition.*

I know

i. Where thou dwellest—where Satan's
Throne² is,

ii. And thou holdest fast My Name.

iii. And didst not deny My Faith, even
in the days of Antipas,³ My
Witness,

My faithful one,

Who was killed among you,
where Satan dwelleth.

4. *Judgment.*

But I have against thee a few things,
Because thou hast there some that hold
the teaching of Balaam,⁴ who
taught Balak

i. to cast a stumbling-block before the
children of Israel,

¹ Cf. i. 16, the symbol of discrimination, Heb. iv. 12; Eph. vi. 17.

² *Throne* (not *seat*) as in Ps. lxxxix. 14; Is. lxvi. 1; Jer. xvii. 12; Heb. viii. 1. The reference may be (1) to the prominence given to the worship of the four great deities, Zeus, Athena, Dionysus and Esculapius, (2) the great altar of Zeus on the Acropolis from whence the birth of Zeus had been beheld, (3) the worship of Esculapius whose emblem, a snake, was on the Pergamene coins, (4) the position of the city on its Acropolis, "Bergama," the Berg, (5) the cult of the Roman Emperors.

³ Eusebius (*H. E.* iv. 15) mentions several Pergamene martyrs. Later martyrologies invent the story of Antipas, Bishop of Pergamum, shut up in a red-hot brazen bull. Others interpret Antipas symbolically Anti-pas, "against all."

⁴ Num. xxv. 1-9; xxxi. 15, 16.

ii. to eat Idol-sacrifices,¹

iii. and to commit fornication.

So hast thou also some that hold the teaching of the Nicolaitans in like manner.

5. *Exhortation.*

Repent, therefore,

Or else I will come to thee quickly,

And I will make war against them with the Sword² of My Mouth.

6. *Appeal.*

He that hath an ear, let him hear what the Spirit saith unto the Churches.

7. *Reward.*

To him that overcometh

i. To him will I give of the Hidden Manna,³

ii. And I will give him a White Stone,⁴

iii. And on the Stone a New Name written,⁵ which no man knoweth but he that receiveth it.

¹ Some extremists may have twisted S. Paul's practice and policy into line with Antinomianism. Cf. Acts xv. 29, xxi. 25 ; 1 Cor. viii. 4.

² Cf. Num. xxxi. 8 ; Matt. x. 34 ; Heb. iv. 12.

³ Ex. xvi. 32-34 ; Heb. ix. 4.

⁴ "Candidus," "shining." Reference has been made to Thracian custom of marking happy days with a white stone (Pliny, *H. N.* vii. 41) ; to the Greek custom of acquittal,

("Mos erat antiquus, niveis atrisque lapillis

His damnare reos, illis absolvere culpae." Ovid) ;

to the "tessera" which admitted to the games, etc. But the reference is certainly to the gleaming stone on the High Priest's breast—the Urim.

⁵ Not on "Parchment" so named from Pergamum. Manna = Sustenance, Stone = Illumination, Name = Character.

GROUP B.—THE FOUR WORLDLY CHURCHES.

IV. *Thyatira, the Lax Church.*

In the first three Churches, whatever defects were observable, the spiritual element had kept the upper hand. With the fourth Epistle we come to a Church where exposure to worldliness has had the result of leavening the Church and of encroaching on its purity and strength. Thyatira was a large manufacturing town, founded by the Macedonians, and almost rivaling Sardis in the importance of its industries. There were great guilds of potters, tanners, dyers and weavers, whose annual banquets were often scenes of licentiousness, and brought those who attended them into dangerous situations. Doubtless many Christians like Lydia (or the Lydian woman), S. Paul's first convert in Europe, were members of these guilds, and we may infer from the Epistle that the temptation to worldliness was subtly associated with the feasts, when the eating of "idol-sacrifices" was almost certainly a risk. For heathenism was strongly entrenched in Thyatira. Within the city was the Temple of the Tyrimnean Apollo, and not far outside was the shrine of the famous Oriental Sibyl, Sambatha, who may have suggested to the writer "that woman Jezebel."

Possibly, however, the name "Jezebel" but reflects the Apocalypticist's horror of all those insidious temptations to worldliness, from which, in his view, even Pauline practice was not entirely free. In any case, there was need for the Judge to come, like a Shepherd among his

flock, with his big iron-tipped stick to drive the unwary out of dangerous ways. For the end of worldliness was infallibly death. The *triclinium* of the heathen banquet chamber with its wines and meats might easily be the couch of death.

And, for those who could hold fast through the time of judgment about to come, there would be as a reward the gift of the Morning Star in the full dawn of that new day when the light of Candlesticks and Stars alike was about to melt before the rising of the Sun of Righteousness. "*Lax Church*" is not often so labelled, but it exists to-day as nineteen centuries ago. The Church was meant to rule the world, but it is pitiful to see that where it could once cow emperors and subdue kings it is often to-day itself cowed by low standards of public feeling. The ancient guild-feasts have their modern equivalents, and we ourselves need to be reminded of the deadly nature of those compromises which bring upon us most surely the wages of sin in death. To place ourselves under the stern rule of the Divine Shepherd with His iron rod is our only hope, and a hope which has in it the promise of that new dawn when our Morning Star shall be the herald of an eternal day.

THE EPISTLE TO THYATIRA, ii. 18-29.

I. *Superscription.*

And to the Angel of the Church in Thyatira¹ write :

¹ On the road turning S. from Pergamum. The first three Churches are from S. to N., the last four from N. to S.

2. *Title.*

These things saith

The Son of God,¹

Dan. x. 6 Who hath His Eyes like a Flame of Fire,²

Dan. x. 6 And His Feet are like unto burnished brass.³

3. *Spiritual Condition.*

I know

(Sevenfold)

Thy works,

And thy love,

And faith,⁴

And ministry,⁵

And patience,

And thy works,

(And)⁶ the last more than the first.

4. *Judgment.*

i. *Censure.*

But I have against thee that thou
sufferest⁷ the woman Jezebel,⁸

Who calleth herself a prophetess,
and teacheth and seduceth My

servants to commit fornication,

and to eat idol-sacrifices.⁹

¹ Cf. i. 6; ii. 27.

² Cf. i. 14.

³ Cf. i. 15. A Guild of Coppersmiths existed at Thyatira.

⁴ Johannine order. For Pauline ("faith, love") see 1 Th. iii. 6, v. 8; 1 Tim. i. 14; ii. 15; vi. 11, etc. Some copies have conformed to Pauline order.

⁵ Διακονία. Cf. Rom. xv. 25, 31; 1 Cor. xvi. 15; 2 Cor. viii. 4; ix. 1; Heb. vi. 10.

⁶ MS. used by Erasmus has the καί.

⁷ Not merely ἔχεις as ii. 14, but ἀφείς.

⁸ Cf. 1 Kings xvi. 31; 2 Kings ix. 22. Possible reference to Sambatha (see Introduction), but general reference to doctrinal and social laxities exposing to heathen influences.

⁹ For S. Paul's policy regarding "idol-sacrifices," see Rom. xiv. and 1 Cor. viii.

ii. *Complaint.*

And I gave her time that she should
repent,
and she willeth not to repent of her
fornication.

iii. *Threat.*

Behold I do cast her into a Couch,¹
and them that commit fornication
with her into great tribulation,
except they repent of her works.
And I will kill her children with death,²
and all the Churches shall know that
I am He that trieth the reins and
the hearts,
and I will give unto each one of you
according to your works.

Jer. xvii. 10
Ps. vii. 9

Ps. lxii. 12

5. *Exhortation.*

But to you I say
To the rest that are in Thyatira,
As many as have not this teaching,
Which know not "the Depths³ of
Satan," as they say,
I cast upon you no other burden,
Howbeit, that which ye have hold fast⁴
till I come.

6. *Reward.*

And he that overcometh and he that
keepeth My Works unto the end,—
to him

(Threefold)
Note re-
versed order
of 6 and 7 in
the last 4
Epistles

Ps. ii. 8 f.

Will I give authority over the Nations,

¹ Ramsay connects with the "Triclinium" of the guild-feasts.

² Cp. 2 Kings x. 7 ; for phrase cf. Ezek. xxxiii. 27.

³ Some see a distorted reference to 1 Cor. ii. 10.

⁴ Note juxtaposition of ἔχειν and κρατεῖν. Also τηρεῖν in next verse.

And he shall shepherd¹ them with an
 iron Rod,
 as the vessels of the potter are broken
 to shivers,
 as I also have received of My Father.
 And I will give him the Morning Star.²

7. *Appeal.*

He that hath an ear let him hear what
 the Spirit saith unto the Churches.

V. *Sardis, the Dead Church.*

In Thyatira the world was tolerated, in Sardis it has become victorious. Worldly prosperity, in the case of this city, was ruinous to the Church. Sardis was a large manufacturing town on the banks of the famous Pactolus with its golden sands. Here lived that ideal of millionaires, Cræsus, who had at Sardis his interview with the philosopher Solon. Here too was discovered the purple dye, contained in the glands of certain mollusks, which brightened and beautified the consular, royal and imperial garments, and made the walking with Christ in white appear to many a poverty-stricken ideal. Here were the manufactories of those carpets which Persian kings coveted as tribute.

Amid the snares of such a luxury as this the Church had become moribund. Guided, petted and patronized by the world, Christians ceased to bear their witness for Christ. It is to be noted that no false doctrine is spoken of, nor

¹ Cf. Ps. xxiii. for functions of a Shepherd. The rod (cf. Ps. ii. 9), the iron-tipped rod used for defence and correction. From the Shepherd's Rod are derived the royal sceptre and the battle-axe.

² Cf. 2 Pet. i. 19.

is any persecution described. There was not earnestness enough to provoke either. Perfectly orthodox, this Church had even a reputation as being alive. But the eyes of the Lord of the Church perceive that death has already supervened. Its works, numerous as they may have been, are dead works.

And now the city is dead too. A couple of tall columns, supposed to have belonged to the Temple of Cybele, mark out the miserable little village of Sart, and add their comment to the Epistle before us.

Yet even to this moribund Church Christ comes with power to quicken and relume, to give the power to become once again "watchful," and to console the faithful few with the promise that, not in purple garments with kings and consuls, but with Christ in white they should walk when their triumph was complete.

Then should be theirs, not the epitaph of a dead Church, but the Book of Life; not the acknowledgment and patronage of men, but the recognition by Christ before the Father and the Angels of heaven.

THE EPISTLE TO SARDIS, iii. 1-6.

1. *Superscription.*

And to the Angel of the Church in Sardis write :

2. *Title.*

These things saith

He that hath the Seven Spirits¹ of
God,
and the Seven Stars.

¹ Cf. v. 6. Trench considers the passage as bearing on the doctrine of the Double Procession.

3. *Spiritual Condition.*

I know

Thy works,¹

That thou hast a Name that thou
livest,²

And art dead.

4. *Judgment.*

Become³ thou watchful,⁴

And stablish the things⁵ that remain,
that were about to die,

For I have found no works of thine
fulfilled⁶ before My God.

5. *Exhortation.*

i. *Invitation to repent.*

Remember, therefore, how thou didst
receive and didst hear,

And keep,

And repent.⁷

ii. *Warning.*

If, therefore, thou shalt not watch,

I will come as a thief,⁸

And thou shalt not know⁹ what hour I
shall come upon thee.

¹ For "dead works," cf. 2 Tim. iii. 5 ; 1 Tim. v. 6.

² So Branca Doria in Dante's *Inferno*, xxxiii. 137 ff.

³ *Γίνω*.

⁴ Lack of vigilance had cost the Sardians much in time past. Twice the acropolis had fallen (B.C. 549 and B.C. 218) through failure to be watchful.

⁵ Some MSS. have *λοιπός*.

⁶ Cf. our Lord's words, "It is finished." God's plan requires a "pleroma"—a fulness of work and of joy. Cf. John xvi. 24 ; 1 John i. 4.

⁷ Aorist. "Remember" and "keep" are in the present tense.

⁸ Reminiscence of Christ's words in Matt. xxiv. 43 ; Luke xii. 39.

⁹ Cf. Mark xiii. 35.

iii. *Consolation.*

But thou hast a few names in Sardis
 which did not defile their garments,
 And they shall walk¹ with Me in White,
 For they are worthy.

6. *Reward.*

He that overcometh
 Shall thus be arrayed in White Gar-
 ments²
 And I will in no wise blot his Name
 out of the Book of Life,³
 And I will confess his Name before
 My Father and before His Angels.⁴

Ex. xxxii. 32,
 Ps. lxix. 28

7. *Appeal.*

He that hath an ear, let him hear what
 the Spirit saith unto the Churches.

VI. *Philadelphia, the Weak Church.*

To some the Church in Philadelphia has appeared as the one Church which escapes all censure, but, according to the scheme which we have adopted, the censure on Philadelphia is a very severe one. For to have only "a little power," where Christ has opened wide the door of opportunity and where He has promised that the victor should become a Pillar in the Temple of God, is failure indeed. Thus Philadelphia is "damned with faint praise."

Church and city were, and are at the present time, alike in possessing a little power. Built near the foot of Mount Tmolus by Attalus

¹ *Walk*, a symbol of liberty and life.

² Symbol of the grace, purity and victory of Christian character.

³ Cf. Ex. xxxii. 32; Ps. lxix. 28; Luke x. 20; Dan. xii. 1.

⁴ Another reminiscence of Synoptic Gospels. Cf. Matt. x. 32; Luke xii. 8.

Philadelphus, the city was frequently shaken by earthquakes, and never entirely recovered the terrible shock which took place in the reign of Tiberius. And to-day the village of *Allah Shehr*, which represents the ancient city, remains with its bishop, its five churches and its twenty clergy to show how sadly its great open door of opportunity has been neglected. And the tall column, which remains as one of the conspicuous landmarks, is a suggestion of how few overcame the temptation of their time and became a Pillar in the Temple of God. It is possible that Churches like Philadelphia may delude themselves with the thought that weakness is pitiable rather than blameworthy. To such the Judge comes with His one, unalterable standard of Holiness and Truth, and with the Key that opens the way through all difficulties to influence and power. Where He comes there are all the possibilities of character and of opportunity. May we not learn from the Epistle to Philadelphia penitence for our "little power"?

May we not place ourselves under the judgment of the Holy and True, so that out of weakness we may attain to strength, out of failure stability. For the promise to those who overcome is ever the same. **It** is to be an inscribed monument testifying eternally in God's Temple to the possibilities of grace. The character of those who once had but a little power will now tell for ever of the Glorious Name of God; it will be a revelation of the New Jerusalem reflected in the life of every member of the Communion of Saints; it will proclaim for ever "the new Name" of Christ the Saviour of men.

THE EPISTLE TO PHILADELPHIA, iii. 7-13.

1. *Superscription.*

And to the Angel of the Church in
Philadelphia write :

2. *Title.*

These things saith

He that is Holy,¹

He that is True,²

He that hath the Key of David,³

that openeth and none shall shut,
and that shutteth and none openeth.

Is. xxii. 22

3. *Spiritual Condition.*

I know thy works,

Behold I have set before thee a door
opened,⁴ which none can shut.

For thou hast a little power,

and didst keep My Word,

and didst not deny My Name.⁵

4. *Judgment.*

i. Behold, I give of the Synagogue of
Satan,⁶ of them

Who say they are Jews,

and they are not,

but do lie ;⁷

¹ A divine title. Cf. Is. xl. 25 ; Hab. iii. 3.

² *Verus*, not *Verax*, ἀληθινός, not ἀληθής.—i.e. true in essence, the opposite to unreal or shadowy. Cf. 1 John v. 20.

³ Cf. Is. xxii. 22, reference to Eliakim. Cf. 2 Kings xviii. 18 ; Matt. xvi. 19.

⁴ A symbol of opportunity given by Christ, the holder of the Key. Cf. Acts xiv. 27 ; 1 Cor. xvi. 9 ; 2 Cor. ii. 12 ; Col. iv. 3. Note the reference to opportunity as the gift of Christ.

⁵ Faint praise where such great opportunities had been vouchsafed.

⁶ Cf. ii. 9.

⁷ Contrast with the description of Christ, "He that is True."

ii. Behold, I will make them
to come and worship before thy feet,¹
and to know that I loved thee.

iii. Because thou didst keep the word of
My patience²

I also will keep thee from the hour
of trial, that which is to come upon
the whole world,

to try them which dwell upon the
earth.

5. *Exhortation.*

I come quickly ;
Hold fast that thou hast,
That no-one take thy Crown.³

6. *Reward.*

He that overcometh

I will make him a Pillar⁴ in the Temple (Threefold)
of My God,

And he shall go out thence no more,⁵

And I will write upon him⁶

the Name of My God,⁷

(The Three-
fold
Name)

Ezek. xlviii.
35

¹ Cf. Is. xlv. 14 ; xlix. 23 ; lx. 14.

² Note the lesson of Christ's patience ; also the double use of "keep"—Christ's 'benigna talio,' "Because thou didst keep . . . I also will keep."

³ The image that of a rival athlete. "Crown" = a garland. Cf. note on ii. 10.

⁴ A monumental pillar, suggested by Jachin and Boaz, 1 Kings vii. 21. Cf. Judges xvi. 29 ; Prov. ix. 1 ; 1 Tim. iii. 15 ; Gal. ii. 9.

⁵ No more removable like the Candlesticks. For description of Philadelphia's enduring existence, see Gibbon, *Decline and Fall*, c. 7, xix.

⁶ *Ign. ad Philad.* vi. refers to this when he speaks of unbelievers in Christ as "monuments and sepulchres of the dead upon which are written only the names of men."

⁷ Cf. Ex. xxviii. 36-38 ; and contrast Ap. xiii. 16-17, xvii. 5.

and the Name of the City of My God,
 the New Jerusalem,¹
 which cometh out of Heaven, from
 my God.
 and My Own New Name.²

7. *Appeal.*

He that hath an ear, let him hear what
 the Spirit saith unto the Churches.

VII. *Laodicea, the Lukewarm Church.*

Laodicea was founded in the third century B.C. by Antiochus II, and named in honour of his wife Laodice. It is forty miles south-east of Philadelphia, and is situated on the river Lycus. Like the other Churches on the Lycus, Colosse and Hierapolis, Laodicea received the Gospel through the missionary efforts of S. Paul and his disciples. A letter was addressed to the Church of Laodicea, which S. Paul requested should be read also to the Church at Colosse. The loss of this letter (unless it exists to-day under another name) may serve to illustrate the lukewarmness and carelessness of the Christian community to which it was addressed. It may serve also to show why, as in the case of Jehoiakim, the lost letter necessitated a severer epistle later on. The Pauline influence is more apparent in the phraseology of this Epistle than in that of the others, and would seem to show that his teaching had not been entirely forgotten or superseded.

The sin of Laodicea was the sin of lukewarmness, of that *accidia* which the schoolmen rightly

¹ Philadelphia sometimes called Neo-Cæsarea.

² Not the name of Attalus Philadelphus. The true fame of the city from its loyalty to Christ, its true glory to be a reflection of the New Jerusalem.

regarded as one of the deadly sins. They had arrived at that degree of spiritual complacency which considered the Church as, like the city, in need of nothing. Consequently, they needed the presence of the Judge, Who is indeed at the door, to show them that they are poor and blind and naked, and that with Him alone is the collyrium which could heal their blindness, the clothing which could cover their nakedness, and the wealth which could make them rich indeed.

Such a judgment was their only safety. Apart from judgment they were like the tepid water which flowed over the plateau from the hot springs of Hierapolis, which at Laodicea was nauseating and disgusting.

Accepting judgment it might even yet be that they might attain the highest reward of all, even co-regnancy with Christ. For those who overcome in the hardest battle there is assured the highest place. Alas, Laodicea has been rejected out of the mouth of Christ. It is to-day without one vestige of the remains of Christian worship. But for the Church to-day the same Epistle must serve. We too need to know the misery of a lukewarm Church—its poverty, its nakedness, its blindness; and we too need the Judge to give us the fine gold of sanctification, the white garments of justification and the collyrium which convinces of sin.

Moreover, as a whole, we need to learn the lesson of the Seven Epistles, to have the Love which keeps ever fresh the sense of God's presence among men, the Faith which looks beyond martyrdom to the reward, the Insight which knows when and where to draw the line

with the dividing sword, the Courage which refuses tolerance to and compliance with the evil within and without, the Vigilance which frustrates the insidious encroachments of the palsy of apostasy, the Stability which need never fear removal and which bears the three-fold Name, and the fervent Zeal which wins enthronement in the highest heaven.

Such a Church "overcomes" indeed.

EPISTLE TO LAODICEA, iii. 14-22.

1. *Superscription.*

And to the Angel of the Church in Laodicea¹ write :

2. *Title.*

These things saith

The Amen,²

Threefold

The faithful and true Witness,³

The First Principle⁴ of the Creation of God.

3. *Spiritual Condition.*

I know thy works,

That thou art neither cold⁵ nor hot,⁶

Would that thou wert cold or hot.

¹ Cf. Col. iv. 16. Archippus (Col. iv. 17; Philem. ii.) said to have been first Bishop.

² Johannine. Cf. frequent ref. in S. John's Gospel.

³ Referred to, Euseb., *H.E.*, v. 2, as quoted by the confessors of Lyons and Vienne.

⁴ Ἀρχή, "principlum," not "initium"; here "*principium principians*," not "*principium principiatum*." An echo of Pauline teaching to the Colossians : cf. Col. i. 15, 18.

⁵ ψυχρός, icy cold.

ζεστός, boiling hot.

4. *Judgment.*

So then, because thou art lukewarm,¹
 and neither cold nor hot,
 I am about to spue thee out of My
 mouth.²

5. *Exhortation.*i. *Counsel.*

Because thou sayest,
 I am rich,³
 and have gotten riches,
 and have need of nothing,⁴
 And knowest not
 that thou art the wretched⁵ and piti-
 able⁶ one,
 (being) even Poor and Blind and Naked,
 I counsel thee to buy of Me
 Gold, refined out of the fire,⁷
 that thou mayest become rich,
 And White Garments,⁸
 that thou mayest clothe thyself
 and the shame of thy nakedness
 be not made manifest,

Threefold

¹ χλιαρός, a reference to the tepid water which, coming from the hot springs of Hierapolis, flowed over the cliff opposite the city of Laodicea. See Ramsay, *Cities and Bishoprics of Phrygia*, ii. p. 85 ff.

² As the land of Canaan rejected its old inhabitants for their sins. Cf. Lev. xviii. 28; xx. 22.

³ Laodicea was famous for its wealth; Cicero went there on financial business.

⁴ After earthquake of A.D. 60-1, Laodicea refused the Imperial subsidy; Tacitus says, "tremore terrae prolapsa nullo a nobis remedio propriis viribus revaluit."

⁵ Ταλαίπωρος, only here and in Rom. vii. 24.

⁶ Ἐλεινός, only here and in 1 Cor. xv. 19.

⁷ Not from the Laodicean τραπεζίται or bankers.

⁸ A contrast to the black woollen goods for which Laodicea was famous.

And Eye-salve¹
to anoint thine eyes,
that thou mayest see.

ii. *Warning.*

As many as I love I rebuke and chasten,²
Be zealous³ therefore and repent.

iii. *Promise.*

Behold, I stand at the Door and knock,⁴
If any man hear My Voice and open the
Door.

I will come in to him,
and will sup with him,
and he with Me.

6. *Reward.*

He that overcometh
I will give to him to sit down with Me
in My Throne,⁵
As I also overcame,
And sat down with My Father in His
Throne.

7. *Appeal.*

He that hath an ear, let him hear what
the Spirit saith unto the Churches.

¹ Contrast to the Collyrium of Esclepios, or the Eye-powders (τέφρα φρύγια) made from acacia, poppy, etc., which were common in the neighbourhood.

² Cf. Heb. xii. 6.

³ ζεστός, "boiling hot." Cf. verse 15.

⁴ Cf. Cant. v. 2-6. The Judgment imminent; the Judge stands, knocks, speaks. Cf. Holman Hunt's *Light of the World*.

⁵ Extension of the thought in Matt. xix. 28. Cf. Wisdom ix. 4.

PART III

THE VICTORY ANTICIPATED

(iv.-v.)

FROM the weakness and insecurity of the Church on the field of History, where all indications, apart from the promise of Divine Grace, seemed those of lapse and defeat, we pass to the contemplation of the celestial resources which the Judge, as the manifestation of the Divine Presence, puts at the service of Humanity.

It is a wonderful picture given us in these chapters, and may fitly be entitled, "*The Revelation of the Things that Are.*" The invisible, spiritual world is unveiled to us, as to the prophet's servant of old, with the result that the trembling and depressed Church becomes convinced of God standing "within the shadow keeping watch above His own." Through the open door the Seer passes into this world of Eternal Being and sees the realities of the divinely-constituted world, a vision such as shall make him proof against the terrors of the Dragon and the Wildbeast and the False Prophet.

The Realities are described in their order, the real God Who is "on the Throne" and reigneth "be the peoples never so unquiet"; the universal Church represented by the Twenty-four Elders; the omnipresent (sevenfold) Spirit; the World as a Sea of Glass before the Throne of God; the

powers of universal Nature as represented by the four Living Ones ; the Seven-sealed Scroll of the Mystery of God ; and, lastly, the Slain Lamb, through Whose sacrificial work all mysteries shall at last be solved.

Such a Revelation may well be regarded as making assured the Victory of the Church over the hostile World and its infernal powers.

So from the concentric circles of adoring beings around the Throne rise the Hymns of Creation to Creation's Sacrifice and High-priest, and the section closes with a sublime picture of the universal adoration poured forth before the Victorious Sacrifice.

It is the great "Amen Chorus" of the Redemption drama, and we feel how it must have heartened the struggling Church on earth to know that the Powers above the storm-cloud, who see things as they really are, could already rejoice in the Victory as in something accomplished and complete.

The analysis of the section is as follows :—

(A) ENTRANCE OF THE SEER INTO THE
WORLD OF SPIRIT, iv. 1-2.

1. The Door opened.
2. The Invitation.
3. The Translation.

(B) THE PERFECT (SEVENFOLD) CONSTITUTION
OF THE SPIRITUAL ORDER, iv. 2-v. 6.

1. The Sovereign God.
2. The Universal Church.
3. The Omnipresent Spirit.
4. The World in the Presence of God.
5. The Powers of Nature.

6. The Seven-sealed Scroll.
7. The Solver of Mystery—the Slain Lamb.

(C) THE VICTORY OF THE LAMB, v. 7-14.

1. The Task of the Lamb.
2. Praise to the Lamb as Creation's Priest.
 - i. From Nature and Man.
 - ii. From the Angel host.
 - iii. From all Creation.
3. The Worship of the Lamb.

THE VICTORY ANTICIPATED.

(A) ENTRANCE OF THE SEER INTO THE WORLD OF SPIRIT.

1. *The open Door.*

After these things I saw and, behold, a Door¹ opened in Heaven.

2. *Invitation.*

And the first Voice which I heard, as of a Trumpet talking with me,
One saying, Go up hither, and I will show thee what must come to pass hereafter.

3. *Translation.*

Straightway, I became (there) in spirit.²

(B) THE SEVENFOLD VISION OF THE WORLD OF SPIRIT.

1. *The Sovereign God.*

And, behold, a Throne set³ in Heaven
and on the Throne One sitting,

¹ Not the door of opportunity (iii. 8), not the door of the heart (iii. 20), but the door of revelation; cf. Ezek. i. 1; John i. 51.

² Christ the Door of the World of Being.

³ Cf. Dan. vii. 9.

And He that sat was to look upon like a
Jasper and a Sardius,¹

Ezek. i. 26 ff.

And there was a Rainbow² round about
the Throne like an Emerald³ to look
upon.

2. *The Universal Church.*

And round about the Throne Twenty-
four Thrones,⁴

And on the Thrones Twenty-four Elders
sitting,

Arrayed in White Garments and on their
heads Golden Crowns,⁵

3. *The Omnipresent Spirit.*

And out of the Throne proceed Light-
nings and Voices and Thunders ;

And Seven Lamps⁶ of Fire burning
before the Throne,

Which are the Seven Spirits of God.⁷

4. *The World in the Presence of God.*

Ezek. i. 4, 22

And before the Throne as it were a
Glassy Sea⁸ like unto Crystal.

5. *The Powers of Universal Nature.*

Ezek. i. 5,
18, 22, 26

i. And in the midst of the Throne,
And round about the Throne,

¹ Cf. Ex. xxiv. 10. The Jasper a symbol of God's Holiness ; the Sardius of His Love.

² Cf. Gen. ix. 13 ; Ezek. i. 28.

³ Symbol of Hope, cf. Ex. xxviii. 17 ; Ap. xxi. 19.

⁴ Symbolizing the dispensations (12 + 12) of the O. and N. T. Suggested by the 24 courses of priests, as the Throne by the Mercy Seat, the Sea by the Laver, the Seven Spirits by the Candlestick, the Living-ones by the Cherubim, and the Lamb by the Paschal Victim.

⁵ The ideal character of the Church as Holy and Triumphant.

⁶ Λαμπάδες not λυχναίαι.

⁷ Cf. Is. xi. 2.

⁸ Cf. Ex. xxiv. 10 ; Ezek. i. 22.

Four Living-ones¹ full of eyes² before and behind.

Ezek. i. 10;
x. 14

ii. And the first Living-one was like a Lion,³

And the second Living-one was like a young Bull,⁴

And the third Living-one had a face as a Man,⁵

And the fourth Living-one like a flying Eagle.⁶

Is. vi. 2 f.

iii. And the Four Living-ones having each of them Six Wings,⁷

Ezek. i. 18;
x. 12

Are full of Eyes round about and within,⁸

And they have no rest day and night,⁹

iv. Saying,

Is. vi. 3
Amos iv. 13
(LXX.)

Holy, Holy, Holy,

The Lord God, the Almighty,

Ex. iii. 14;
Is. xli. 4

Which was, which is, and which is to come.¹⁰

v. And when the Living-ones shall give Glory and Honour and Thanks¹¹

¹ Symbols of Nature in its fourfold aspect.

² Nature's intelligence, God's design and purpose in Nature.

³ The Majesty and Nobility of Nature.

⁴ The Strength of Nature.

⁵ The Intelligence of Nature.

⁶ The Swiftmess and Penetration of Nature.

⁷ In 3 pairs, representing respectively the Service of Worship, the Service of Waiting, and the Service of Work. See Is. vi. 2. Thus serving Nature soars.

⁸ The ceaseless Vigilance of Nature—Nature not blind but "looks before and after."

⁹ Nature's ceaseless Witness to the Creator. Cf. Ps. xix.; John v. 17.

¹⁰ The God of History, of Experience and of Destiny.

¹¹ *Ευχαριστία*, Pauline (12 times).

Is. vi. 1;
Ps. xlvii. 8

Dan. iv. 34;
vi. 26; xii.

7

Is. vi. 1;
Ps. xlvii.

8

Dan. iv. 34;
vi. 26; xii.

7

To Him that sitteth on the Throne,
To Him that liveth for ever and ever,
vi. The Twenty-four Elders shall fall down
and worship Him that sitteth on the
Throne,
And shall worship Him that liveth
for ever and ever,
And shall cast their Crowns before the
Throne.

vii. Saying,

Worthy art Thou, our Lord and our
God, to receive the Glory and the
Honour and the Power,
For Thou didst create all things,
And because of Thy will they were¹
and were created.²

6. *The Seven-sealed Scroll of Mystery.*

Is. vi. 1;
Ps. xlvii. 8

And I saw in the Right Hand of Him
that sat on the Throne

Ezek. ii. 9 f.
Is. xxix. 11

A Roll written within and on the back,³
Close-sealed with Seven Seals.⁴

*(Episode illustrating the insolubility of the
Mystery by man and preparing for its solution
by the Lamb, v. 1-5.)*

[I. *The Challenge.*

And I saw a strong Angel⁵ proclaiming
with a great Voice,

¹ The eternal generation of the individual man as seen
in the eternity of Christ.

² Historical.

³ Βιβλίον, a papyrus roll, written (an unusual circumstance)
on both *recto* and *verso*; hence called an *opisthographon*. Cf. Ps. xl. 7.

⁴ *i.e.* perfectly sealed. Gospel of Peter speaks of
Sepulchre of Christ as sealed with seven seals.

⁵ A herald worthy of the challenge hurled before all
creation. The seer knows nothing so far that has lifted

Who is worthy to open the Roll
And to loose the Seals thereof?

2. *The General Despair.*

And no one in the Heaven,
or on the Earth
or under the Earth¹
was able² to open the Roll,
neither to look thereon.
And I wept much,
because no one was found worthy to
open the Roll,
or to look thereon.

3. *The Solver of Mystery.*

And one of the Elders said unto me,
Weep not.³
Behold, the Lion that is of the Tribe of
Judah,⁴
the Root of David,⁵
Hath overcome⁶ to open the Roll,
and the Seven Seals thereof.]

4. *The Slain Lamb.*

And I saw in the Midst of the Throne,⁷

the veil of Mystery from the ways of God ; he will presently show how the Sacrifice of Christ gives Faith assurance. For ref. to a "strong Angel," cf. x. 1; xviii. 21.

¹ For the threefold classification of creation, see Phil. ii. 10.

² No one was found able because no one was found worthy. (Swete.)

³ Cf. words of Christ, Luke vii. 13 ; viii. 52 ; John xx. 13.

⁴ Reference to blessing of Judah, Gen. xlix. 9. Cf. Heb. vii. 14.

⁵ Is. xi. 10, quoted as Messianic, Rom. xv. 12. Cf. Ap. xxii. 16.

⁶ Cf. John xvi. 33 ; Ap. i. 18 ; iii. 21.

⁷ Christ's relation to the Godhead. Cf. Ap. vii. 17.

and of the Four Living-ones,¹
and in the Midst of the Elders,²

A Lamb³ standing, as though it had been
slain,

having Seven Horns,⁴

and Seven Eyes⁵ (which are the Seven
Spirits of God sent forth into all the
earth).

Is. liii. 7

Zech. iv. 10

(C) THE VICTORY OF THE LAMB ANTICIPATED, v. 7-14.

1. *The great Task of the Lamb.*

And He came and He taketh it out of the
Hand of Him that sat on the Throne.

Is. vi. 1 ; Ps.
xlvii. 8

2. *The New Song of Creation to Creation's Priest.* The Three
Choral Odes

i. *From Nature and Man.*

And when He had taken the Roll,
the Four Living-ones and the Twenty-
four Elders
fell down before the Lamb,⁶

¹ Christ's relation to Nature. Col. i. 15 ff.

² Christ's relation to the Church. Col. i. 18.

³ To ἀπλόν, used of Christ in Apocalypse twenty-nine times. The word in LXX. and rest of N. T. is ἀμύδς. Reference is to Is. liii. 7 and, more remotely, to the Passover. Its use by S. John Baptist (John i. 29, 36), by S. Philip (Acts viii. 32), and by S. Peter (1 Peter i. 19) shows that it had been generally accepted as Messianic.

⁴ The perfect power of the Divine Sacrifice. For the Horn as a symbol of power, cf. Deut. xxxiii. 17 ; 1 Sam. ii. 10 ; 1 Kings xxii. 11 ; Ps. lxxv. 4 ; xcii. 10 ; cxxxii. 17 ; Zech. i. 18 ; Luke i. 69.

⁵ The perfect providence, the all-seeing range of the Sacrifice of Christ, the Divine omniscience. Cf. Ps. xxxiv. 15 ; Zech. iii. 9. The seven high counsellors of the Persian king (Ezra vii. 14) were called the ears and eyes of the King.

⁶ The welcome of Christ by expectant Nature and the waiting Church.

Having each one a Harp,¹
and Golden Bowls,²
full of Incense³ (which are the prayers
of the Saints),

And they sung a New Song⁴ saying :
" Worthy art Thou to take the Roll,
And to open the Seals thereof,
For (1) Thou wast slain,

(2) And didst purchase unto God
with Thy Blood men of
every Tribe, and Tongue,
and People, and Nation,

(3) And madest them unto our
God
a Kingdom,
and Priests,
and they shall reign upon
the Earth." ⁵

ii. *From the Angel-host.*

And I saw,

And I heard a Voice of many Angels,⁶
round about the Throne,
and the Living-ones,
and the Elders ;

¹ Symbol of praise, taken from the Temple worship.

² Cf. xv. 7, the "basons" of O. T., "used for carrying into the sanctuary the incense which had been lighted by fire from brazen altar." They are Golden to signify the perfect holiness of the celestial worship.

³ The spirit and life of acceptable prayer. Cf. viii. 3-5. From Ps. cxli. 2. Cf. also Ezek. viii. 11 ; Tob. xii. 12 ; Luke i. 10.

⁴ The joyous celebration of the new order inaugurated by Messiah. Suggested by the "new songs" of the post-Exile Church, Ps. xcvi., etc.

⁵ Possibly a primitive hymn.

⁶ Cf. Heb. xii. 22. The No., from Dan. vii. 10, is the symbol of infinity.

Dan. vii. 10

And the number of them was Ten thousand
and times ten thousand and thousands
of thousands ;

Saying with a great Voice : ¹

Is. liii. 7

“ Worthy is the Lamb that hath been slain, Second
Choral Ode
(sevenfold)

To receive (1) the Power (2) and Riches,
(3) and Wisdom (4) and Might,
(5) and Honour (6) and Glory,
(7) and Blessing.”

iii. *From all Creation.*

And every created thing
which is in the Heaven, (fourfold)
and on the Earth,
and under the Earth,
and on the Sea,²

And all things that are in them,
Heard I saying :

Is vi. 1 ; Ps.
xlvii. 8

“ Unto Him that sitteth on the Throne, Third
Choral Ode
And unto the Lamb,
Be the (1) Blessing, (2) and the Honour,
(3) and the Glory, (4) and the
Dominion, (fourfold)
for ever and ever.”

3. *The Worship of the Lamb.*

And the Four Living-ones said Amen,³
And the Elders fell down and worshipped.

¹ The Angels as interested in the mystery of Redemption. Cf. Eph. iii. 10 ; 1 Pet. i. 12.

² The “four great fields of life.” (Swete.)

³ Cf. 1 Chron. xvi. 36 ; 1 Cor. xiv. 16. Significant of the primitive Church's attitude of worship towards the Person of Christ.

PART IV

THE SEVENFOLD JUDGMENT

(vi.-xvi.)

THIS, the Central section of the Apocalypse, comprises half the entire book. Its subject is the Judgment of the Great Day as foretold by Christ Himself (S. Matt. xxiv.-xxv.). The Seer has unveiled the figure of the Judge in the Prologue; he has shown in Part II. the need which exists for Judgment, even in the Church itself; in Part III. he has shown the forces of the Spiritual World which are to be engaged in the great conflict. Now it needs to be shown that the incidents of the Judgment are under the Divine control, that the permission for the movements of history issues from the Throne, that the Roman armies engaged in the Jewish war are the armies of Christ (S. Matt. xxi. 41), and that the ultimate issue will be the overthrow of the world-power, Babylon, and the inauguration of the New Jerusalem.

The Judgment is *sevenfold* to show its perfection and thoroughness, it is also *threefold* to show its spiritual character. The three great divisions are—

- (A) THE SEVEN SEALS, vi.-viii. 2.
- (B) THE SEVEN TRUMPETS, viii. 2-xi.
- (C) THE SEVEN BOWLS, xii.-xvi.

The Seal is the symbol of Mystery, hence the opening of the Seven Seals denotes the solving of the Mysteries of the time through the Sacrifice of Christ.

The Trumpet is the symbol of War, hence the blowing of the Trumpets denotes the campaign of the Warrior Christ in the incidents of the Jewish War.

The Bowl is the symbol of Temple ministration, and hence the pouring out of the seven Bowls denotes the Judgment which at the command of Christ, the Great High Priest, and through the ministrations of the Church, falls upon the World-power and makes way for the new era.

Interwoven with this threefold picture of Judgment are three important *Episodes of Consolation*, introduced to prepare the minds of the readers for some special act of Judgment. These are as follows—

1. A *single* Episode of Consolation (ch. vii.) introduced prior to the opening of the seventh Seal.
2. A *double* Episode of Consolation (ch. x.–xi.) introduced prior to the blowing of the seventh Trumpet.
3. A *triple* Episode of Consolation (ch. xii.–xiv.) introduced just before the pouring out of the first Bowl.

The significance of these will be illustrated in the proper place. The aim of the whole section is to show the Judgment, first as falling upon the Jewish nation and Church as a fulfilment of O. T. prophecy (an intrinsic part of the "Great

Day" of Messiah's Parousia), and secondly, the Judgment as falling upon the insolent power of the world which had been God's instrument in the Judgment of Judaism. All History is exhibited as under the direct control of those spiritual forces which we have seen around the Eternal Throne and the Eternal Sacrifice, and as leading triumphantly on to the coming down to earth of the New Jerusalem.

The *Analysis* of the whole section is briefly as follows :—

(A) THE SEVEN SEALS OF MYSTERY OPENED
BY THE LAMB, arranged as 4 + 3—the
Mysteries of the *material* life and the
mysteries of the *spiritual* life.

1. *The riding forth of the White Horse*, the mystery of Roman domination, vi. 1, 2.
2. *The riding forth of the Red Horse*, the mystery of War, vi. 3, 4.
3. *The riding forth of the Black Horse*, the mystery of Famine, vi. 5, 6.
4. *The riding forth of the Pale Horse*, the mystery of Death and the Grave, vi. 7, 8.
5. *The cry of the souls beneath the Altar*, the mystery of the (apparently) futile martyrdoms of Judaism, vi. 9–11.
6. *The great Earthquake, etc.*, the mystery of the downfall of the Jewish dispensation, vi. 12–17.

(*Episode of Consolation.*)

7. *The Silence in Heaven for Half-an-hour*—the mystery of the silencing of Jewish witness, viii. 1.

(B) THE SEVEN TRUMPETS, exhibiting the course of the Jewish War as under the control of the purpose of God and as answering the prayers of the Saints.

1. *The first Trumpet*, the hail of Roman oppression, viii. 7.
2. *The second Trumpet*, the outbreak of Jewish rebellion, viii. 8, 9.
3. *The third Trumpet*, the arrival of Gessius Florus, viii. 10, 11.
4. *The fourth Trumpet*, the darkening of Jewish leadership, viii. 12.

(*Transition to the three Woes*, viii. 13.)

5. *The fifth Trumpet*, the first Woe, the invasion by Vespasian, ix. 1-12.
6. *The sixth Trumpet*, the second Woe, the hordes from the East, ix. 13-21.

(*Double Episode of Consolation*, ch. x. and xi. 1-14.)

7. *The seventh Trumpet*, the third Woe, the fall of Jerusalem and opening of the New Dispensation, xi. 15-19.

(C) THE SEVEN BOWLS, exhibiting the Judgment which has begun at the Sanctuary, poured out by the ministers of the Heavenly Temple upon the World-power of Rome.

(*Triple Episode of Consolation*, xii.-xiv.)

1. The first Bowl poured out upon the *Earth*, xvi. 2.
2. The second Bowl poured out upon the *Sea*, xvi. 3.

3. The third Bowl poured out upon the *Fountains and Rivers* of Water, xvi. 4-7.
4. The fourth Bowl poured out upon the *Sun*, xvi. 8, 9.
5. The fifth Bowl poured out upon the *Throne of the Wildbeast* (Rome), xvi. 10, 11.
6. The sixth Bowl poured out upon *Euphrates* to unchain the Eastern hordes, xvi. 12-16.
7. The seventh Bowl poured out into the *Air*, xvi. 17-21.

THE OPENING OF THE SEVEN SEALS.

We have seen that the Seven Seals are designed to represent the Seven Mysteries which oppressed the minds and hearts of the whole Jewish world (including Christian Jews) at the time. Men asked these seven questions, thinking first of the material world—

Why has Roman domination gone forth conquering and to conquer?

Why has the red scourge of War devastated the land?

Why the Famine and the Poverty which are causing thousands to die?

Why has Death come hastily upon us and the Grave opened its mouth?

Then, thinking of the more terrible mysteries of the spiritual situation—

Why has all the Blood poured out by Jewish witness apparently been shed in vain?

Why does the doom of Judgment assail Jerusalem, with all that Jerusalem symbolises, to overthrow it utterly?

Why is God silent towards us, speaking no

longer by vision or prophet or Urim or Thummim?

S. John answers the fears which these mysteries call forth by showing that the physical evils are controlled by that symbol of Universal Nature (the Fourfold Living Ones) around the Throne. They cry to the martial movements of History, "Come," when Christ opens the Seals. He will show also presently that the Judgment upon Jerusalem is only the shaking of the changeable things that the things that are unchangeable may be revealed. He will show also that the Half-hour's Silence in Heaven is but the short cessation of prophecy which will usher in the conditions of the New Jerusalem when God shall be seen by His servants face to face.

THE SEALS.

I. *The first Seal.*

And I saw when the Lamb opened one of the Seven Seals,

i. And I heard one of the Four Living-ones saying, as with a voice of Thunder, Come!¹

The Mystery of the Roman Conquest

ii. And I saw and behold a White Horse,²

iii. And he that sat thereon had a Bow³

Zech. i. 8;
vi. 2.

Gen. xlii. 24;
P. vii. 12

¹ Addressed to the Rider on the White Horse; om. "and see" in A. V.

² Horse, symbol of martial movement, history. Cf. Zech. i. 8; vi. 2. White being the colour of victory makes the whole symbol one of victorious movement or conquest.

³ The Bow denotes far-reaching strength. Cf. "the far-darting Apollo," *Il.* i. 43-47.

and there was given unto him a Crown,¹

and he came forth conquering and to conquer.

2. *The Second Seal.*

And when He opened the Second Seal,

i. I heard the second Living-one saying, Come! The Mystery of War.
(Matt. xxiv. 6)

ii. And another Horse came forth, a Red² Horse,

iii. And to him that sat thereon was given to take peace from the earth, and that they should slay one-another, and there was given unto him a great Sword.³

3. *The Third Seal.*

And when He opened the Third Seal,

i. I heard the voice of the third Living-one saying, Come! The Mystery of
Famine.
(Matt. xxiv. 7; Mark
xiii. 8)

ii. And I saw, and behold, a Black⁴ Horse,

iii. And he that sat thereon had a Balance⁵ in his hand, and I heard as it were a voice in the midst of the Living-ones saying, A measure⁶ of Wheat for a penny,

¹ Στέφανος, "wreath of victory," not δαδῆμα, "diadem of rule," as in xix. 12. One of many points of distinction between the present Rider and the Christ, Who is also represented (xix. 11) as riding on a White Horse.

² Πυρρός, not κόκκινος (xvii. 3, 4). Cf. 2 Kings iii. 22.

³ Μάχαιρα, not ρομφαία (verse 8). Cf. John xviii. 10.

⁴ Symbol of Poverty and Want. Cf. Joel ii. 6; Lam. iv. 8, 9; Job xxx. 30.

⁵ Symbol of Famine. Cf. Ezek. iv. 10, 16.

⁶ Χοῖνιξ, about 2 pts. (Greek measure.)

Is. lxy. 8

And three measures of Barley for
a penny,
And the Oil and the Wine hurt
them not.¹

4. *The Fourth Seal.*

And when He had opened the Fourth Seal, The Mys-
tery of
Death and
the Grave

i. I heard the voice of the fourth Living-one saying, Come!

ii. And I saw, and behold, a Pale² Horse,

iii. And he that sat upon him his name was Death,

and Hades followed with him,
and there was given unto him power³

over the Fourth-part of the Earth,
to kill with Sword,⁴

and with Famine,
and with Pestilence,

and by the Wild beasts of the
Earth.⁵

Ezek. xiv. 21

(End of the First Group of Seals.⁶)

¹ This voice from the Living-ones may be considered as "the protest of Nature against the horrors of famine." (Swete.)

² *Χλωρός*, the yellow of expiring life, as contrasted with gold. Renan calls it "le jaune et le vert." Cf. Dante, "tra gialla e bianca."

³ *Ἐξουσία*, "authority."

⁴ *Ῥομφαία*, not *Μάχαιρα*.

⁵ God's four sore judgments sent upon Jerusalem in O. T.

⁶ In these four, Nature, through the Living-ones, cries "Come" to the Judgments described. The next three are in the realm of spirit and not under control of Nature.

5. *The Fifth Seal.*

And when He opened the Fifth Seal,

- i. I saw underneath the Altar¹ the souls
of them that had been slain
on account of the Word of God,
and on account of the testimony
which they held.

The Mys-
tery of
Judaism's
unavenged
martyrdoms

- ii. And they cried with a great Voice,²
saying,

Until when, O Master, the Holy and
True,

Dost Thou not judge and exact our
Blood,

From them that dwell on the Earth?

- iii. And there was given them, to each, a
White Robe.³

And it was said unto them that they
should rest yet a little time,⁴

Until their fellow-servants also and
their brethren that are about to be
killed as also they were should fulfil
(the time).

6. *The Sixth Seal.*

And I saw when He opened the sixth
Seal,

- i. *The Terror of Nature.*

And a great Earthquake took place,⁵

Judaism's
Day of
Judgment
(Sevenfold)

¹ Reference to blood of sacrifices poured out at foot of altar. Cf. Lev. iv. 7 f.

² The appeal of Jewish Witness for recognition of its sacrificial spirit. Cf. Dante, *Purg.* xx. 95.

³ The White Robe of victorious character.

⁴ Cf. Heb. xi. 39-40. The martyrdoms of Judaism must wait for the sacrifice of Christ to give them their full meaning and reward.

⁵ Details taken from O. T. descriptions of the "Day of Jehovah."

Is. xiii. 10;
Joel ii. 31

And the Sun became black as sack-cloth of hair,¹

And the whole Moon became as Blood,
And the Stars of the Heaven fell unto the Earth, as a fig-tree casteth her unripe figs, when she is shaken by a great wind.

Is. xxxiv. 4

And the Heaven was removed as a scroll when it is rolled up,
And every Mountain } were removed out
And Island } of their places.²

ii. *The Terror of Humanity.*

And the Kings of the Earth,

(Sevenfold)

And the Princes,

And the chief Captains,

And the Rich,

And the Strong,

And every Bondman,

And Freeman, hid themselves in the caves and in the rocks of the mountains.

iii. *The Cry of the affrighted Nation.*

And they say to the mountains and to the rocks,³

“Fall on us and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb,

For the great day of their wrath is come, and who is able to stand it?”

Joel ii. 11
Zeph. i. 14;
Mal. iii. 2

¹ Hair of the black goat of Cilicia.

² Comparison with O. T. originals will prove conclusively that there is in these symbols no reference to physical catastrophes.

³ As Christ predicted, Luke xxiii. 30.

(*Episode of Consolation*¹ (*ch. vii.*) *before the opening of the Seventh Seal.*)

7. *The Seventh Seal.*

And when He opened the seventh Seal,
There followed a Silence² in Heaven,
About the space of Half-an-hour.³

The Mystery of the
Silencing of
Jewish
Witness

(*End of the Seven Seals.*)

EPISODE OF CONSOLATION TO PREPARE FOR
THE OPENING OF THE SEVENTH SEAL.

Ch. vii.

Subject.—The Sealing of the Israel of God. Suggested by the description in Ezekiel ix. of the preservation of the true Israel from the impending judgment. It is the answer to S. Paul's question (Rom. xi. 1-2), "Hath God cast away His people?" S. John too would say, "God forbid!" Nay, he goes further and shows the true Israel sealed, numbered and exalted. Not one witness had gone for nothing; not one martyrdom had been in vain. Though destruction fall upon the Temple and the Holy City, and Judaism return, so far as its witness is concerned, to the old Silence, yet the Winds of Judgment can only sift the perishable chaff

¹ Comes here to reassure those who ask, What becomes of God's promise to Abraham? For convenience' sake we have transcribed it immediately following the opening of the Seals.

² *Σιγή*. Cf. Jer. viii. 14; 2 Esd. vii. 30, 31. Absence of revelation (cf. 1 Sam. iii. 1) is a return to the "old silence." This the severest judgment of all for Judaism.

³ The "Hour"=the appointed season. Cf. John ii. 4; iv. 21, 23; Matt. xxiv. 36, 42, 44, 50; xxv. 13; xxvi. 45. "Half-an-hour" = a broken, interrupted season.

from the immortal grain which God's angels shall gather into His garner.

In the third division of the episode the eye of the Seer takes a more extended vision. He sees the martyrdoms of the present and the future going to swell those of the past, until those who "are coming out of the great tribulation" form a great multitude of every nation, people, tribe and tongue, who sing their ascription of praise before the Throne and the Lamb. The beautiful *Pastoral Idyll* at the close is an anticipation of the perfect life of the City of God (ch. xxi.). The Elders around the Throne know what those still under the judgment of God are as yet unable to express. But the tried and troubled of all times may lift the eye of faith and know that, even while the things which may be shaken are being removed, they have received a kingdom which is secure from change. Read Heb. xii. 22 ff.

AN EPISODE OF CONSOLATION.

1. *The Angels of the Sealing, 1-3.*

i. *The Angels of the Judgment.*

After this I saw four Angels¹

Standing at the four corners of the Earth

Holding "the four Winds"² of the Earth,

God's restraint of the Judgment till the Witness is complete

Ezek. vii. 2,
xxxvii. 9
Zech. vi. 5;
ii. 6; Dan.
vii. 2
Dan. viii. 8,
xi. 4; Mark
xiii. 27

¹ With Angels of the *winds* cf. xvi. 5 (*water*); xiv. 18 (*fire*).

² Spirit movements of history. Cf. Zech. vi. 5, where identified with "horses," judicial in character, to test stability (cf. Matt. vii. 25) as fire to test purity (Matt. iii. 12).

That no Wind should blow on the
Earth,

or on the Sea,
or upon any Tree.¹

ii. *The Angel of the Sealing.*

And I saw another Angel

• Ascend from the Sunrising,²
Having a Seal³ of the Living
God,

And he cried with a great Voice to
the four Angels to whom it was
given to hurt the Earth and the
Sea, saying,

iii. *The Command.*

Hurt not the Earth,
nor the Sea,
nor the Trees,

Till "we have sealed"⁴ the Servants
of our God on their Foreheads.⁵

2. *The Sealing of the Israel of God, 4-8.*

And I heard the number⁶ of the sealed,

The assurance of the
completeness
of Israel
(12 × 12 ×
1000)

¹ Tree—symbol of human life. Cf. Ps. i. 3; Is. x. 19; lxi. 3; Matt. iii. 10; vii. 19.

² Symbolical of the Resurrection, which is the assurance of God's power to preserve.

³ Here symbol of delegated authority. Cf. Gen. xli. 42; Esth. iii. 12; Dan. vi. 17.

⁴ In Ezekiel the reference is to the marking with a Γ (old form, a cross, $+$), possibly the reference goes further back to marking of the door-post at the Passover. In early Church Baptism and Confirmation regarded as Sealing. Cf. 2 Cor. i. 22; Eph. i. 13; also John vi. 27 (reference to baker's stamp on loaf). Best N. T. parallel, 2 Tim. ii. 19.

⁵ Forehead, forefront of character, seat of intelligence. Cf. *Petalon* of High Priest.

⁶ Not exclusive as in Calvinistic sense, but illustrative of God's particular Providence. Cf. Matt. x. 30.

A hundred and forty and four thousand,¹
Sealed out of every Tribe of the sons of
Israel,

Of the tribe of Judah twelve thousand
sealed,

Of the tribe of Reuben twelve thousand,

Of the tribe of Gad twelve thousand,

Of the tribe of Asher twelve thousand,

Of the tribe of Naphtali twelve thou-
sand,

Of the tribe of Manasseh twelve thou-
sand,

Of the tribe of Simeon twelve thousand,

Of the tribe of Levi twelve thousand,

Of the tribe of Issachar twelve thou-
sand,

Of the tribe of Zebulon twelve thou-
sand,

Of the tribe of Joseph twelve thousand,

Of the tribe of Benjamin twelve thou-
sand sealed.²

3. *The Vision of the Great Multitude*, 9-17.

After these things I saw and behold,

i. A great multitude which no one could
number³

out of every Nation,
and of (all) Tribes,

Vision of the
Church's
Martyrdoms
to the end of
time

¹ Number of infinite completeness, square of 12 raised to power of infinity. All Jewish witness accounted for.

² For lists of Tribes and Variations see Hastings, *D.B.* iv. 811, where 20 lists given. Twelve an ideal rather than historical number. Omission of Dan possibly due to desertion of inheritance and lapse, Judg. xviii., or tradition of its association with Antichrist, due to misinterpretation of Jer. viii. 16; Gen. xlix. 17. See *Test of 12 Pat.*, Dan. 5.

³ The fulfilment of the promise to Abraham, Gen. xv. 5; xxxii. 12.

and Peoples,
 and Tongues,
 Standing before the Throne¹ and
 before the Lamb,
 arrayed in White Robes,²
 and (having) Palms³ in their hands.
 'And they cry with a great Voice,
 saying,
 Salvation to our God,⁴
 "Who sitteth on the Throne,"
 and unto the Lamb.

- ii. And all the Angels were standing
 round about the Throne
 and the Elders
 and the four Living-ones;
 And they fell before the Throne on
 their faces,
 And worshipped God, saying, Amen, (Sevenfold)
 The Blessing,
 and the Glory,
 and the Wisdom,
 and the Thanksgiving,
 and the Honour,
 and the Power,
 and the Strength
 Unto our God for ever and ever,
 Amen.

¹ Ethical, not local. Cf. Jer. iii. 17. Life before the Throne is life "dominated by the consciousness of God's Presence and Glory." (Swete.)

² Cf. vi. 11.

³ Reference to Feast of Tabernacles, where "*lulabs*" carried. Cf. Lev. xxiii. 40. Fit anticipation of the triumph of the Passion. John xii. 13. Cf. 2 Esd. ii. 45; 1 Macc. xiii. 51; 2 Macc. x. 7; xiv. 4.

⁴ *Σωτηρία*. Cf. refusal of the term *Σωτήρ* to the Roman Emperors by the early Christians.

iii. And one of the Elders¹ answered
saying unto me,

"These who are arrayed in the
White Robes,

Who are they?

and whence came they?"

And I said unto him,

"My Lord, thou knowest."

And he said unto me:

Pastoral
Idyll (3×4)

1. These are they who are coming² out
of the great tribulation,³

And "they washed their Robes,"⁴

And made them white in the Blood
of the Lamb.

2. Therefore are they before the Throne
of God,

And they serve⁵ Him "day and
night" in His Temple,

And "He that sitteth on the Throne"
shall spread His Tabernacle over
them.⁶

3. They "shall hunger no more"

"Neither thirst any more,"⁷

"Neither shall the sun strike on
them nor any heat."

¹ The Witness of the Church to the meaning of its martyrdoms.

² "are coming"—continuous, timeless.

³ As promised by Christ, Matt. xxiv. 21, by S. John, Ap. i. 9; iii. 10. Possibly rem. of Neronic persecution, but anticipating all tribulation to the end of time.

⁴ Cf. Ex. xix. 10, 14; Ps. li. 9. Anticipating the Passion, Christ's robes, Mark ix. 3. So the *Te Deum*, "*Candidatus exercitus martyrum*."

⁵ Διατρεβείν, not λειτουργείν.

⁶ Cf. Is. iv. 5, 6.

⁷ Cf. Christ's promise, John iv. 14; vi. 35; vii. 37.

Dan. xii. 1
Gen. xlix. 11

1 Chron. ix.
33
Is. vi. 1; Ps.
xlvii. 8

Is. xlix. 10

Ezek. xxxiv.

23

Jer. ii. 13

Is. xxv. 8;

Jer. xxxi.

16

4. For the Lamb Who is in the midst
of the Throne "shall shepherd
them," ¹

And shall guide them unto "Foun-
tains" of Waters of Life,

"And God shall wipe away every tear
from their eyes."

*(End of the First Episode of
Consolation.)*

THE SOUNDING OF THE SEVEN TRUMPETS, viii. 2-xi.

The Judgments of the Trumpets are not to be regarded as following upon the Seals chronologically. They are rather to be regarded as the Judgment upon Jerusalem looked at from a different point of view, viz. from the history of the Jewish War, in which, quite literally, the angels of Messiah were sounding the doom of the Old Dispensation. A brief prelude shows these judgments to be the result of the prayers of the saints, to which answer seemed so long delayed. Before the Angel Trumpeters are permitted to sound, the Angel of the Golden Censer completes the prayers of the saints, *i. e.* gives them their acceptability before God, by adding to them the Incense of Christ's perfect life. Then he goes back to the Altar of Burnt Offering and scatters the coals of fire upon the earth. After this the atmosphere of Judgment—Thunders, Voices, Lightnings, and Earth-quakes—is created, and the Angels prepare to sound.

The situation is that described by Christ,

¹ The Lamb becomes the "Shepherd." Cf. John x. 14.

Matt. xxiv. 6, Mark xiii. 7, Luke xxi. 9. The pages of Josephus, *B.J.*, should be studied in connection therewith.

The war is traced from the general Roman oppression through the embitterment caused by the merciless injustice of Gessius Florus and the arrival of the Roman legions under Vespasian to the destruction of the city, and the manifestation of the New Dispensation and the praise of the Elders.

Prior to the announcement of the final doom of the city, as in the case of the Seals, an Episode is introduced explaining that all that is really valuable in the witness of Judaism is conserved, and that only the externals are measured for destruction.

Hence there need be no alarm on the part of the true patriot that the Temple and its sacrifices had passed away.

In the following transcription, the Episode of Consolation is made to follow the sounding of the Seventh Trumpet, so as to form a section by itself.

THE SEVEN TRUMPETS.

Prelude, viii. 2-5.

I. The Angels of the Trumpets.

And I saw the Seven Angels¹ which stand before God,

And there was given unto them Seven Trumpets.²

The Prayers
of the Saints
for the Great
Day are
fulfilled

¹ Cf. 7 priestly trumpeters, 1 Chron. xv. 24 ; Neh. xii. 41 ; also the seven Angels, Tob. xii. 15 ; Enoch xx. 7.

² Symbol of war, Josh. vi. 13 ; Judg. vi. 34 ; vii. 16 ; Joel ii. 1, 15 ; Hos. v. 8. Also of God's Presence to judge, Ex. xix. 16 ff. (through angels) ; Acts vii. 38 ; Gal. iii. 19.

2. *The Angel of the Censing.*

Amos ix. 1

And another Angel came and stood over the Altar,¹ having a Golden Censer.

Ps. cxli. 2

And there was given unto him much Incense² that he should add it unto the prayers of all the Saints, upon the Golden Altar which was before the Throne.

3. *The Censing.*

And the Smoke of the Incense, with the prayers of the saints, went up before God out of the Angel's hand.

Lev. xvi. 12

And the Angel hath taken the Censer, and he filled it with the fire of the Altar and cast it upon the Earth.³

Ex. xix. 16

And there followed Thunders,⁴
and Voices,
and Lightning,
and Earthquake.

THE TRUMPETS.

And the Seven Angels which had the Seven Trumpets prepared themselves to sound.

1. *The First Trumpet.*

- i. And the first sounded,
- ii. And there followed Hail,⁵

The Roman
oppression

Ex. ix. 24

¹ The Angel first takes a live coal from Altar of Burnt Offering, then takes Incense and offers from Altar of Incense, then returns to Altar of Burnt Offering to scatter the coals on the earth.

² Symbol of acceptable prayer. Cf. Lev. x. 1; Ps. cxli. 2; Ezek. viii. 11; Tob. xii. 12; Luke i. 10.

³ As Christ said, Luke xii. 49; cf. Ezek. x. 2.

⁴ Accompaniments of Judgment. Cf. iv. 5; vi. 1; xi. 19.

⁵ General idea is of return of Egyptian plagues on Israel. Read Deut. xxviii. 15 ff. and 1 Thess. ii. 15, 16. For Hail as symbol of stinging judgment, cf. Is. xxviii. 2, 17; xxxii. 19; Ezek. xiii. 11-13.

Ezk. xxxviii.

²²
Joel ii. 30

and Fire mingled with Blood,
and they were cast upon the Earth.

- iii. And the Third-part of the Earth was
burned up,
and the Third-part of the Trees was
burned up.
and all green Grass¹ was burned up.

2. *The Second Trumpet.*

Jer. li. 25

- i. And the second Angel sounded,
ii. And as it were a great Mountain,² burn-
ing with Fire, was cast into the
Sea.

Outbreak of
the Jewish
rebellion

Ex. vii. 20

- iii. And the Third-part of the Sea became
blood,
and there died the Third-part of the
Creatures that were in the Sea, the
things that had life,³
and the Third-part of the Ships⁴ were
destroyed.

3. *The Third Trumpet.*

Is. xiv. 12

- i. And the third Angel sounded,
ii. And there fell out of the Heaven a great
Star,⁵
burning as a torch,

Arrival of
a bitter
oppressor
(Gessius
Florus)

¹ Effect on lives of lowly (Is. xl. 6) especially marked.

² Symbol of a state or government. Cf. Dan. ii. 45 ; Is. ii. 2 ; En. xvii. 13. Borrowed from Jer. li. 25, or perhaps suggested by Thera (Renan). Rebellious Judea flung into the sea of nations.

³ Lit. "lives."

⁴ Effect of Jewish rebellion on *Commerce* of the world. Cf. Ezek. xxvii. 25 ff. All the surrounding nationalities, Greek, Roman, Syrian, were drawn into the vortex of Jewish rebellion.

⁵ A Meteor, symbol of an illustrious personality. Cf. Is. xiv. 12 ; 2 Esd. xv. 35 ; Dan. xii. 3 ; Jude 13. Probable ref. to Gessius Florus, see Jos., *B.J.*, II. xiv. 2, 6, 9 ff.

upon the Third-part of the Rivers,¹
 and upon the Fountains of the Waters.
 iii. And the name of the Star is called
 Wormwood,²
 and the Third-part of the Waters be-
 came Wormwood,
 and many men died of the Waters.

4. *The Fourth Trumpet.*

- i. And the fourth Angel sounded,
- ii. And the Third-part of the Sun³ was smitten,
 and the Third-part of the Moon,
 and the Third-part of the Stars.
- iii. That the Third-part of them should be
 darkened,
 and the day should not shine for the
 Third-part of it,
 and the night in like manner.

Darkening
of Jewish
counsel

(*Transition to mark division between the Four
and the Three.*)

And I saw,
 And I heard one Eagle,⁴

¹ Spiritual currents springing from the Fountains of ideas. In contrast with uncertain and fluctuating human fountains, there is the Divine Fount of Life in God. Cf. Ps. xxxvi. 9; Joel iii. 18; Jer. ii. 13; Zech. xiii. 1. This accessible in Christ. Cf. John vii. 37; Rev. xxi. 6.

² Lit. *Absinth*. Cf. Jer. ix. 15; Amos v. 7; Deut. xxix. 18; Prov. v. 4; Lam. iii. 15, 19.

³ Symbol of Divine revelation. Cf. Ps. lxxxiv. 11; Is. lx. 19; Mal. iv. 2. Cf. story in Josephus, "Let us depart hence." Withdrawal of Divine Light causes loss of reflected light in Jewish leaders (moon and stars). See Josephus, *B.J.*, *passim*.

⁴ Ἀετοῦ, not Ἀγγελοῦ—with A.B., etc. Cf. Matt. xxiv. 28; Hos. viii. 1. Symbol of Strength of Wing, Swiftness of Flight, Rapine.

Flying in Mid-heaven,¹
 Saying with a great Voice,
 Woe, Woe, Woe,²
 For them that dwell on the Earth,
 By reason of the other Voices of the
 Trumpet³ of the three Angels yet to
 sound.

5. *The Fifth Trumpet.*

i. *The opening of the Abyss.*

And the fifth Angel sounded,

(a) And I saw a Star out of the heaven
 fall to the Earth,⁴

And there was given him the Key of
 the pit of the Abyss,⁵

And he opened the pit of the Abyss.

(b) And there went up smoke⁶ out of the
 pit, as smoke of a great furnace,
 And the Sun was darkened and the
 Air by reason of the smoke of the
 pit,

And out of the Smoke came forth
 Locusts⁷ upon the Earth.

Arrival of
 Vespasian
 and the
 Roman
 legions

Gen. xix. 28
 Ex. xix. 18
 Joel ii. 10

Ex. x. 12

¹ The Zenith, whence universally discernible.

² With reference to the three Woes yet to come, *i.e.* the Three remaining Trumpets. Cf. the cry of Jesus, son of Hanan, "Woe, Woe, to Jerusalem."

³ *Sing.* not *plural*. Pointing to the essential unity of the Judgment described.

⁴ Vespasian's arrival in the land.

⁵ The Abyss represents the lair of the primeval dragon, the *tehom* out of which comes the World-power. Cf. Enoch x. 13. The Key implies the leadership of the Roman forces in Palestine.

⁶ Smoke, the symbol of the infernal passions aroused by the war. The first reference is to the destruction of Sodom and Gomorrah.

⁷ Locusts, from Ex. x. 12 and Joel ii. 10, symbol of the Roman soldiery. Also Joel i. 4 ff.

(c) 1. And there was given to them power
as the Scorpions of the Earth
have power,

Ex. x. 15

And it was said unto them that
they shall not hurt the grass
of the Earth,

neither any Green Thing,
neither any Tree.¹

But only such men as have not the
Seal of God on their foreheads.²

Ex ix. 4

2. And it was given them that they
should not kill them,

But that they should be tormented
Five months,³

And their torment as the torment
of a Scorpion when it striketh a
man.

Job. iii. 21

3. And in those days men shall seek
death,

And shall in nowise find it,⁴

And they shall desire to die,

And death fleeth from them.

ii. *The Locust Soldiery.*

Joel ii. 4 ff.

1. And the Likenesses of the Locusts (Ten char-
acteristics)

¹ Sent to hurt *men*; not, as in O. T. plagues, the vegetation of earth. So much therefore the severer plague.

² Cf. the escape of the Christians from Jerusalem to Pella. Cf. Eus. *H. E.* III. 5, and Matt. xxiv. 16. First reference to exemption of Israel in Egypt, Ex. xii. 23.

³ Has been referred to the five months of siege of Jerusalem and to the five months during which the ravages of locusts last (Pliny—"latent quinis mensibus"); Properly $5 = 10 \times \frac{1}{2}$, an indefinite period. Cf. used of $3\frac{1}{2}$ ($7 \times \frac{1}{2}$) and 6 ($12 \times \frac{1}{2}$). $10 \times \frac{1}{2} =$ arrested development.

⁴ Cf. legend of "the Wandering Jew," Jewish nationality since the fall of Jerusalem.

like unto Horses¹ prepared for war,

2. And on their Heads as it were Crowns² like unto Gold,

3. And their Faces were as the faces of men,³

4. And they had Hair like as the hair of women,

5. And their Teeth were as of lions,⁴

6. And they had Breastplates as it were breastplates of iron,

7. And the voice of their Wings was as it were a voice of chariots, of many horses rushing into war,

8. And they have Tails like unto Scorpions,⁵

9. And Stings,⁶

10. And in their tails is their Power to hurt men Five months.

iii. *The Locust King.*

They have over them as King⁷ the Angel of the Abyss,

His Name in Hebrew is Abaddon,⁸

¹ Cf. name given to locusts in Naples, etc., "*cavaletti*" and description in Joel.

² The victory of the Roman armies spurious and supposititious.

³ Intelligence.

⁴ "Like to Furies, like to Graces."

⁵ Instruments for hurling darts called *σκορπίδια*. Cf. 1 Macc. vi. 51; Cæs. *De B. G.* 7, 25—"scorpionem."

⁶ Cf. Hos. xiii. 14; 1 Cor. xv. 56.

⁷ Contradicts Prov. xxx. 27; some suppose מלך (king) a mistake for מלאך (angel), possibly a play on words. In any case refers to Vespasian.

⁸ Abaddon, אבדון, "destroyer," used only in Wisdom books, Job xxvi. 6; xxviii. 22; xxxi. 12; Ps. lxxxviii. 11; Prov. xv. 11; xxvii. 20.

Joel i. 6

Joel ii. 5

And in the Greek he hath the name,
Apollyon.¹

(The one Woe passed away; lo, there is
coming yet two Woos hereafter.²)

6. *The Sixth Trumpet.*

i. *The Loosing of the Angels of the East.*

And the sixth Angel sounded.

Loosing of
the Eastern
hordes

(a) And I heard one Voice out from the
horns of the Golden Altar which is
before God,³

One saying to the sixth Angel which
had the Trumpet,

Loose the four Angels⁴ which are
bound⁵ at the great river Eu-
phrates.⁶

(b) And the four Angels were loosed

¹ Ἀπολλύων, Vg. *exterminans*. See use by Bunyan
in *P. P.*

² See Archbp. Benson's article in *The Apocalypse* on
"The Grammar of Ungrammar."

³ All the Trumpets are shown to follow upon the
acceptance of the prayers of the Saints.

⁴ Some refer to the four Roman stations on eastern
frontier; need only refer to Roman garrison generally, a
"*quaternion*" being equivalent to a guard, see Acts xii. 4.

⁵ *I. e.* held in readiness, restrained.

⁶ The eastern boundary of the land promised to Abram,
cf. Gen. xv. 18. Hence symbolizes the power of the East,
cf. Is. viii. 5, 8; Hab. i. 5, 10. The Parthian hordes
greatly dreaded at the time. Cf. *Carm. Sib.* iv. 116 ff.—
"Towards evening war will arise, and the great fugitive of
Rome (Nero) will raise the sword and with many myriads
of men ride through the Euphrates." Moreover, many
Eastern princes such as Antiochus, Sohemus, Agrippa
and Malchus made contributions of archers and horse-
men, and Vologeses, king of the Parthians, offered to assist
Vespasian (Swete). Cf. Joseph., *B. J.*, iii. 1, 3; iv. 2.

which had been prepared for the
Hour and Day and Month and
Year,

That they should kill the third-part
of men.

- (c) And the number of the armies of the
Cavalry was two Myriads of
Myriads:¹ I heard the number
of them.

ii. *The Plague of the Horsemen.*

- (a) And thus I saw the Horses in the
vision and them that sat on them
Having Breastplates of Fire-colour,
and of Smoke-colour,
and of Sulphur-colour,²

And the Heads of the Horsemen like
lions' heads.

And out of their mouth proceedeth
Fire,

and Smoke,
and Sulphur.

- (b) By these three plagues was the third-
part of the men killed,
By the Fire and the Smoke and the
Sulphur,

Which proceedeth out of their mouths.

- (c) For the power of the Horses is in
their Mouth and in their Tails,
For the Tails are like unto serpents
and have heads,

And with them they do hurt.

i. *The Hardening of the Unrepentant.*

- (a) And the rest of the men who were (Unrepent-
ant Judaism)
not killed by these Plagues,

¹ 200,000,000, an infinite number.

² Cf. Gen. xix. 24, 28.

Is. xvii. 8
Dan. v. 4, 23
Deut. xxxii.

¹⁷
Ps. cxv. 7

Repented not of the works of their hands.

(b) That they shall not worship Demons and the Idols of Gold, and Silver, and Brass, and Stone, and Wood, Which can neither see nor hear nor walk.

(c) And they repented not of their Murders,

nor of their Sorceries,
nor of their Fornication,
nor of their Thefts.¹

(Double Episode of Consolation before the sounding of the Seventh Trumpet, x.-xi. 14.²)

7. The Seventh Trumpet.

i. The Heavenly Voices.

And the seventh Angel sounded,
And there arose great Voices in Heaven,³
And they said,

The Kingdom of the World became
the Lord's and His Christ's,
And He shall reign for ever and
ever.

Winding up
the old and
beginning
the new Dis-
pensation

Obad. 21
Ps. xxii. 28;
Ex. xv. 18
Ps. x. 16;
Dan. ii. 44;
vii. 14

¹ Judaism, by rejecting Christ, placed herself in the position of the nations against whom, in the O. T., doom had been denounced for their Idolatries and Corruptions. In her rejection she laid herself open to the guilt of all past idolatry and crime. Cf. Matt. xxiii. 31, 32.

² The Episode is transcribed out of its proper place for convenience' sake, as in the case of the first Episode.

³ The spiritual atmosphere tense with the Anticipation of the Golden Age. Cf. the preaching of the Baptist, the fourth Eclogue of Virgil, and all the Apoc. literature of the time.

ii. *The Praise of the Elders.*

And the Twenty-four Elders¹ who sat (Sevenfold)
 before God on their Thrones,
 Fell upon their faces and worshipped
 God,
 Saying, We give Thee thanks, O Lord
 God, the Almighty,
 Who art and Who wast,
 Because

1. Thou hast taken Thy great power,
2. And didst reign,
3. And the Gentiles were wroth,
4. And Thy Wrath came,
5. And the Time of the Dead to be
 Judged,
6. And the time to give their Reward,²
 to Thy servants the Prophets,
 and to the Saints,
 and to them that fear Thy Name,
 to the Small and the Great,
7. And to destroy them that destroyed
 the Earth.

iii. *The New Dispensation begins.*

And there was opened the Temple of
 God that is in Heaven,³
 And there was seen in His Temple the
 Ark of His Covenant,⁴

¹ The ideal Church of both dispensations recognizes the long-expected kingdom, and welcomes it as Simeon and Anna welcomed the Infant Christ. Their song is made up of echoes of O.T. praise, now at last fulfilled.

² The martyr dead of Israel vindicated, and the faith of all who had passed away desiring to see the Day rewarded.

³ The new Temple to take the place of the Temple at Jerusalem. Cf. John iv. 21.

⁴ The new Ark of the Covenant, the promised Presence of Christ. Cf. Matt. xxviii. 20; Heb. ix. 24, 28.

Amos iv. 13
 (LXX.)
 Ex. iii. 14;
 Is. xli. 4

Ps. xcix. 1
 Ps. ii. 1, 5
 Ps. xlv. 6

Ps. cxv. 13

1 Kings viii.
 i, 6
 2 Chron. v. 7

Ex. xix. 16

And there were Lightnings and Voices
and Thunders and Earthquake and
great Hail.¹

(End of the Seven Trumpets.)

THE SECOND EPISODE OF CONSOLATION,
x.-xi. 14.

It will help the understanding of this double Episode to carry with us the meaning of the Episode in chapter vii., the Sealing of the Spiritual Israel. The Sealing of the Saints, the Measuring of the Shrine and the Resurrection of the Witnesses refer to one and the same thing, viz. God's conservation of the permanent elements of Judaism even amid scenes of destruction and calamity. As Renan has said, "La voie tracée par Jesus . . . devenait la véritable voie d'Israel." And again, "La destruction du Temple par les Romains sera la condition du progrès religieux et en particulier de l'établissement du Christianisme."

As the interpretation of this Episode is of crucial importance, it may be well to give it in some detail. It is double ; one portion (ch. x.) giving the Consolation of Israel as seen from Heaven, the other (ch. xi.) describing the unfolding of that Consolation on earth in the history of the time.

A strong Angel, none other indeed than He Who has taken the sealed Roll from the Hand of the Father, appears with a portion of that

¹ The accompaniments of the new law-giving. Cf. Ex. xix. 16. The troubles of the time formed, as Christ had predicted (Matt. xxiv. 8), the signs of the inauguration of the Kingdom.

Roll now opened for the consolation of His servants. He stands with His Feet planted upon the land and the sea to bring to an end the long waiting-time of the Jewish Saints who, from the altar-foot where lies their outpoured blood have cried, "How long?" He declares that in the sounding of the Seventh Trumpet "the Mystery of God is finished." The Seer is invited to take this revelation, to receive it into his heart as Ezekiel had, ages before, been invited to receive God's communication regarding the fate of the children of the captivity. He obeys, and the "little Book" proves to be a revelation of mingled sweetness and bitterness, —sweet in the announcement of that glorious day which so many Prophets and Kings from afar off had desired to see, bitter in the destruction of that venerable system which was dear, as all time-honoured institutions must be, to every patriotic Jewish heart.

In the second part of the Episode, that same mingling of sweet and bitter is manifested in the history of the destruction of Jerusalem.

The picture is presented in three scenes.

1. *The Measuring Rod.* Here the whole fabric of Judaism is shown as passing under the discriminating eye of God. The result is that part is preserved and part is "cast out," abandoned to destruction. The shrine (*vaós*) with its incense altar and its worshippers, *i. e.* the whole kernel of Jewish faith by means of which men had been led to God, is retained. The Court is abolished. Henceforth no Court of the Gentiles or Court of the Women is necessary, for "there can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male

nor female." All that was temporary and provisional in Judaism is given over to be trodden down of the Gentiles for the half-seven years which is the symbol of indefinite and limited time.

2. *The Two Witnesses.* The *two* is not mathematical but symbolical. As two witnesses were necessary (Deut. xvii. 6) to establish a point of law in court, so double Witness is faithful and reliable witness. The oneness is shown by the mention of their "dead-body"—not "dead bodies."

This difficulty cleared away, we recognize in the Two Witnesses the Jews as appointed to be witness-bearers to the "Good tidings" promised in "the fulness of time." In other words, it is the *Dispensation of Prophecy* in the Jewish Church. It is a temporary dispensation appointed for the *three and a half years*, and is to pass away when the Seventh Trumpet blows. It bears its witness *clothed in sackcloth, i.e.* in poverty, humiliation and persecution. It is represented by the *two Olive trees* because it ministers to the world the oil of grace, and by the *two Candlesticks* because it is the minister of light. It has power given so that, till its work is done, no tyranny can crush it or destroy. This power is exemplified in such instances as Elijah who had power over Heaven, Moses who had power over the waters, and Samuel who had power over the earth.

But the dispensation of prophecy runs at length its course. S. John beholds that Roman power, which is now for the first time introduced as the "Wildbeast out of the Abyss," assailing the faith of the ancient people of God. Judaism, as a witness for God, is overcome and slain. And there in the streets of the city, which for

its unparalleled wickedness has become as Sodom, and, as the new House of Bondage, may be compared with Egypt, lies the carcass of that faith which had witnessed for God through so many generations. The externals were there, the bodily framework which was not allowed to be buried out of sight, but the life was gone. The ritual went on with its barren pomp, but it was like the unburied corpse of the old Scythian king propped up on its throne. And, reduced to this state, Judaism became the derision of men. Herodians and Sadducees no longer stood in awe of that "Day of the Lord" which should burn as an oven. They feared not the testimony as in the days of old, so they made merry and rejoiced that the old tormenting witness was out of the way. It was "the World's Feast of Tabernacles." Nevertheless, this was not to be the end. The witness of Judaism had been the minister of God, and as such must be numbered among the eternal things. So just at the time when it seems cast out as an unholy thing comes its resuscitation and apotheosis. This is plain matter of history. The preaching of John the Baptist was a revivifying of the testimony of Judaism to the Kingdom. In the preaching of John the "breath of God" entered into the old dead body of the martyr-people, and the fear of God fell upon all that beheld.

Now at last Prophecy has completed its witness, and is drawn up again into Heaven to take its place for ever among the things that "are" in the eternal world.

3. *The Earthquake.* This is the final scene in the bitter-sweet revelation of the Little Book. The things which are to be removed have been

marked out by God. One stage of God's education of mankind—the stage of Prophecy—is complete; one era is wound up. Now the things to be removed may be shaken down that the things which cannot be shaken may be revealed.

As there was a shaking of Israel in Ezekiel's (Ezek. xxxviii. 19 ff.) time, so there must be again. "In that hour there was a great earthquake." The figure is used which Amos had used of the political revolution in Judah, and never was it used with greater truth. There can be no disputing the fact, that by the coming of Christ Judaism was shaken as by an earthquake to its very centre. The Judgment which began at the House of God divided the nation into its proper categories. And we look back, in the light of the Consolation which the Revelation brings, to recognize that, though much was "cast out" and given over to destruction, yet all that was valuable in the past of the Jewish nation and its religion was preserved for the Kingdom which shall never pass away. "Wherefore, receiving a Kingdom that cannot be shaken, let us have grace whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire" (Heb. xii. 28, 29).

(Double Episode of Consolation before the Sounding of the Seventh Trumpet, x.-xi. 14.)

(A) THE CONSOLATION AS SEEN FROM HEAVEN, x.

1. *The Angel of the Consummation*, x. 1-3.

And I saw another strong Angel¹ coming down out of the Heaven,

¹ Probably Christ Himself. Cf. the sevenfold description which follows.

- { i. Arrayed in Cloud,¹
 ii. And the Rainbow² upon his head,
 iii. And his Face as the Sun,³
 iv. And his Feet as Pillars of Fire.⁴
 { v. And having in his hand a Little Book⁵
 opened ;
 vi. And he set his Right Foot upon the
 Sea and his Left upon the Earth ;⁶
 vii. And he cried with a great Voice as a
 lion⁷ roareth.

Sevenfold,
4+3

2. *The Seven Thunders*, 3-7.

- i. And when he cried
 The Seven Thunders spake their
 Voices,
 And, when the Seven Thunders spake,
 I was about to write,
 And I heard a Voice out of the Heaven,
 saying,
 Seal the things which the Seven
 Thunders spake, and write them
 not.⁸
 ii. And the Angel which I saw standing
 upon the Sea and upon the Earth,

Dan. viii. 26;
xii. 4

¹ Cf. i. 7 ; xiv. 14-16. Also Matt. xxiv. 30 ; Mark xiii. 26 ; Luke xxi. 27 ; 1 Thess. iv. 17.

² From the sunshine of His Face on the Cloud. Cf. iv. 3.

³ Cf. i. 16.

⁴ Cf. i. 15.

⁵ Βιβλαρίδιον, a small papyrus roll, opened, so a double contrast to the Book of v. 1. Here a fragment of the Book of Mystery revealed to the Seer.

⁶ Expressing Christ's authority over Governments and Nations.

⁷ Cf. v. 5.

⁸ We do not know why the Voices of the Seven Thunders are suppressed. There may be a reference to the Seven Thunders in Ps. xxix. Cf. St. Paul's ἄρρητα ῥήματα, 2 Cor. xii. 4.

Dan. xii. 7;
Gen. xiv.
19-22

Lifted up his Right Hand to the
Heaven,
And swore by Him that liveth for ever
and ever,

Neh. ix. 6
Ex. xx. 11
Ps. cxlvi. 6

Who created the Heaven and the
things

that are therein,
the Earth and the things that are
therein,
and the Sea and the things that
are therein,

That there shall be no longer
delay.¹

iii. But in the days of the Voice of the
Seventh Angel,

When he is about to sound,

Then is finished the Mystery of God,²

According to the Good Tidings which
He declared to His servants, the
prophets.

Amos iii. 7
(H.C.)
Dan. ix. 6,
10
Zech. i. 6

3. *The eating of the Little Book*, 8-11.³

i. And the Voice which I heard out of the Sevenfold
Heaven (heard I) again speaking
with me and saying,

¹ Cf. Hab. ii. 3; Heb. x. 37.

² Cf. Mark iv. 11; 1 Cor. ii. 1; also the Word from
the Cross, John xix. 30.

³ For the whole incident cf. Ezek. iii. 1-3. Also
2 Esd. xiv. 38, 39. "Esdras, open thy mouth and drink
that I give thee to drink. Then opened I my mouth and
behold, he reached me a full cup which was full as it
were of water but the colour of it was like fire." Cf. also
Collect for Second Sunday in Advent—"inwardly digest,"
Jer. xv. 16, "Thy words were found, and I did eat them,"
Job xxiii. 12. The metaphor of eating a common one for
receiving spiritually. Hence its use sacramentally in
N. T.

Go take the Book which is opened in
the hand of the Angel that standeth
upon the Sea and upon the Earth.

ii. And I went unto the Angel saying to
him to give me the Little Book.

Ezek. iii. 1 ff.

iii. And he saith unto me, Take it and eat
it up, and it shall make thy belly
bitter, but in thy mouth it shall be
sweet as honey.¹

iv. And I took the Little Book out of the
hand of the Angel and ate it up.

v. And it was in my mouth as honey
sweet,

vi. And when I had eaten it my belly was
made bitter,

Jer. i. 10 ;
xxv. 30
Dan iii. 4 ;
vii. 14.

vii. And they say unto me, Thou must
prophesy again over many Peoples
and Nations and Tongues and
Kings.²

(B) THE CONSOLATION AS SEEN ON EARTH, xi. 1-14.

1. *The Measurement of Judaism for Judgment,* 1-2.

Ezek. xl. 3

And there was given me a Reed ³ like unto
a Rod, saying,

Conserva-
tion of the
Essential

¹ Cf. Ps. xix. 10 ; cxix. 103.

² Cf. the mingled experience of joy and sorrow in the
commission given to all God's Prophets, Isaiah, Is. vi.
9-12 ; Jeremiah, Jer. i. 7 ff. ; Ezekiel, Ezek. iii. 4 ff. ; the
Blessed Virgin, Luke ii. 34, 35.

³ The *Arundo donax* grows in Jordan Valley to height
of fifteen or twenty feet (Hastings, *D. B.*, iv. p. 212).
The symbol of measurement taken from Ezek. xl. 2-5 ;
Zech. ii. 1, 2. Cf. also Ap. xxi. 15-17. The measurement
is for preservation, or rather (see Zech.) *restoration*.

- i. Rise and measure the Temple¹ of God,
and the Altar,²
and the Worshippers therein.³
 - ii. And the Court which is outside the
Temple cast out⁴ and measure it not,
for it was given unto the Nations. Rejection of
the non-
essential
 - iii. And the Holy City shall they tread
underfoot Forty-and-two-months.⁵
2. *The Witness of Judaism finished*, 3-12.
- i. *The Two Witnesses.* The double
witness of
Judaism
(sevenfold)
 1. And I will give unto my Two Wit-
nesses⁶ and they shall prophesy a
Thousand-two-hundred-and-sixty
days, clothed in Sackcloth.⁷
 2. These are the Two Olive Trees and
the Two Candlesticks⁸ standing Minister of
grace and
light
before the Lord of the earth.
 3. And if any man willeth to hurt them Immortal till
their work
done
fire proceedeth forth out of their
mouth and devoureth their enemies.⁹

¹ Rather *Shrine* (*vaos*) the Holy of Holies. Cf. John ii. 19.
"The Gospel is the Temple without the outer court."
The measurement here is equivalent to the numbering in
vii. 4.

² The Incense Altar, the essentials of worship. Cf.
Heb. xiii. 10.

³ The true Israel.

⁴ Ἐκβαλε. Cf. Matt. viii. 12 ; 2 Esd. i. 33 ; John ix. 34.

⁵ *i. e.* 3½ years. Cf. xiii. 5 ; xii. 14 ; xi. 3 ; xii. 6. All have
origin in Dan. vii. 25 ; ix. 27. A limited time. The 1260
days in next verse is the same time, viz. 3½ years, or forty-
two months.

⁶ A symbol due to Zech. iv., where double Witness of
Judaism rep. by the two heads Zerubbabel and Joshua.

⁷ Symbol of poverty and hardship. Cf. 2 Kings i. 8 ;
Zech. xiii. 4 ; Is. xxii. 1, 2.

⁸ From Zech. iv Olive trees = Ministers of Grace ;
Candlesticks = Ministers of Light.

⁹ Reference to Elijah.

Zech. xii. 3
Is. lxiii. 18 ;
Ps. lxxix.
1 ; Dan.
viii. 13

Zech. iv. 3,
11, 14

2 Kings i. 10
2 Sam. xxii. 9
Jer. v. 14 ;
Ps. xcvi. 3

4. And if any man should will to hurt them thus must he be killed.
- 1 Kings xvii. 1
1 These have the authority to shut the Heaven,¹ that rain fall not during the days of their prophecy ;
- Ex. vii. 17
6. And they have authority over the waters² to turn them into blood,
- 1 Sam. iv. 8
7. And to smite the earth³ with every plague as often as they will.
- ii. *The World's Triumph over the finished work of Judaism.*
- Dan. vii. 3, 7, 8, 21
1. And when they shall have finished their Testimony, the Wildbeast⁴ that cometh up out of the Abyss Shall make war with them, and overcome them, and kill them.
- Is. i. 10^r
2. And their Carcase⁵ (is) on the Broadway⁶ of the great city, which spiritually is called Sodom⁷ and Egypt,⁸ where also their Lord was crucified.

Power over
Heaven like
Elijah

Power over
water like
Moses

Power over
earth like
Samuel

Conquest of
Judaism by
Rome

¹ Reference to Elijah.

² Reference to Moses.

³ Reference to Samuel.

⁴ First reference to the power of Rome under symbol of the Wildbeast.

⁵ Πτῶμα—*cadaver*—in singular. The Two Witnesses regarded as one.

⁶ *i. e.* the main street, the highway through the city. Cf. xxi. 21; xxii. 2.

⁷ Cf. Is. i. 9, 10, "Ye rulers of Sodom"; also Is. iii. 9; Jer. xxiii. 14; Ezek. xvi 46; Matt. x. 15; Rom. ix. 29. For historical ill. see Jos., *B. J.*, iv. 4, 5.

⁸ The new House of Bondage from which the true Israel of God must make its Exodus.

they look upon their Carcase
Three-days and-a-half.¹

And suffer not their Carcase to be laid
in a tomb.

3. And they that dwell on the earth
rejoice over them,

The World
F. of Taber-
nacles

and make merry,
and shall send gifts one to another,²
because these Two Prophets tor-
mented them that dwell on the
earth.

Ps. cv. 38

- iii. *Apotheosis of the witness of Judaism in Christ.* Revival of
Prophecy in
John Baptist

And after the Three-days and-a-half
breath of life³ entered in them,
and they stood upon their feet
and great fear fell on them that
beheld⁴ them.

Ezek. xxxvii.
5, 10

And they heard a great Voice out of
the Heaven saying unto them, Go
ye up here,

Ascension
and
Apotheosis

2 Kings ii. 11

and they went up into the Heaven in
a Cloud,⁵
and their enemies beheld them.

3. *The shaking of Judaism for the removal of
the transitory.*

And in that hour there was a great Earth-
quake,

The
Destruction
of Jerusalem

¹ Cf. verses 2 and 3.

² Cf. friendship of Herod and Pilate, Luke xxiii. 12.
Reference to Neh. viii. 10 will show the appropriateness of
the description, "The World's Feast of Tabernacles."

³ Reference to the Parable of the Dry Bones. The pro-
phetic work of John Baptist illustrates the Resurrection.

⁴ Cf. the effect of John's preaching, Matt. iii.

⁵ Modelled on story of Resurrection and Ascension of
Christ.

Dan. ii. 19

and the Tenth-part of the City fell,
and there were killed in the Earthquake
Seven-thousand persons,
and the rest were affrighted and gave
glory to the God of Heaven.

(End of the Second Episode of Consolation.)

THE THIRD EPISODE OF CONSOLATION,
xii.—xiv.

The Seven Trumpets have uttered their voices and Judaism has been superseded by the revelation of the new Temple and the new Ark of the Covenant. Now once more there is a pause, this time of a considerable length, during which the Seer describes, first, those hostile elements of evil which make the Anti-Trinity of Hell, and then the victory of the Lamb over these elements as seen already accomplished in the spiritual world and as history is about to realize it on earth.

We must regard the episode as made up of a series of *Tableaux* or "signs," and need not consider them as chronologically following upon the sounding of the Trumpets. If this is remembered there is no need to follow Vischer and others in regarding the Episode as proof of the composite character of the Apocalypse simply because the Birth of the Christ is here described for the first time.

As a matter of fact we are carried back first of all to see the Church in its ideal character as the Mother of the Christ. It is the Church of all time which is here represented, but in the first *tableau* we see her, under the Jewish dis-

pensation, waiting for the birth of Messiah. So she stands before us arrayed with the sun of Divine revelation, her feet upon the changing times and seasons and her brow bedecked with the coronet of twelve stars, which represents the perfect number of the tribes of God's Israel.

So she waits for the "fulness of time" to bring forth the Man-child of Jewish expectation.

Then to devour both Child and Mother appears the great, blood-red Primeval Dragon, the Serpent whose head that Child was destined to crush, now appearing as adorned with the horns and diadems of apparently irresistible lordship and power.

But (and here the Seer sums up the whole issue of the Messiah's ministry on earth) the Child is caught up to God there to take to Himself His Eternal Kingdom, while the Church enters upon her wilderness way, for the three and half years which is the symbol of limitation and trouble. And now, with the doom of the obsolete Judaism determined and the new Kingdom inaugurated, another aspect of the Day of Jehovah is brought to light, viz. the judgment of the World power which has been the instrument of God's judgment upon Jerusalem.

This accords exactly with the view taken in Old Testament prophecy, where God appears executing His wrath first upon the chosen people ("begin at My Sanctuary"), and then, when the remnant has been sealed, upon the hostile power which has been the instrument of the chastisement. So, beyond the picture of the doomed Jerusalem, there looms the image of "Babylon the Great," the great Harlot of the

Earth, that embodiment of human society which worships the Anti-Trinity of Hell.

In the first century this power was that of Rome, so the Seer turns the mind of his readers towards the vengeance about to descend on the Imperial City and upon the ideas it represented.

But, first of all, the clashing of antagonistic forces is described as taking place in Heaven. That is, there is a warfare of ideas in the spiritual world and a manifestation of the outcome, before the conflict works itself out historically on earth. This war had already taken place, with the result that the powers of evil had been, through the sacrifice of Christ, irretrievably defeated. So Christ Himself had seen the issue when, contemplating the Passion and its fruit, He cried, "I beheld Satan as lightning fall from Heaven," and again "Now is the prince of the world cast out."

But what seers can discern as already determined in the spiritual world has sometimes a long history of development on earth. So the story of the Church's experience on earth is again taken up. We see the persecution of the Church in Palestine, how, like the old Church of the Wilderness, she is borne up on Eagle's wings, nourished in the desert, and led in safety to the refuge of Pella, and helped by the very agencies which were expected to destroy her.

Then, as the Dragon goes forth to make war with the rest of the Woman's seed, we see the persecution of the Church outside Palestine and the instruments of this persecution are revealed as the second and third Persons of the Anti-Trinity, the Wildbeast from the Sea and the Wildbeast from the Earth, symbols of the brute

force and false religion of the World power, as incarnated (probably) in illustrious personalities of the time.

The Wildbeast from the Sea is the antithesis of the Slaughtered Lamb and so is pictured as having one head "*as though it had been slaughtered.*" He is praised with the mock anthem, "Who is like unto the Beast?" worshipped as God (as Nero was called Divus and Sebastos) and in the very name *Θηρίον* we may detect an implied travesty of the Lamb (*'Αρνίον*). The Wildbeast from the Earth is the antithesis of the Seven Spirits which are "the eyes of the Lamb," the instruments of His activity, and the symbols of God's omnipresence. So the False Prophet is the servant and instrument of the Tyrant, "exercising all the authority of the Beast in his sight." He causes men to worship the Beast, works great signs, gives life to the image of the Beast, controls the trade of the world and acts generally as the delegate of Tyranny, enforcing its brutality among men. At this point the Apocalyptist makes the immediate application of his symbolism clear for those who have "intelligence" by identifying the Wildbeast from the Sea with its wounded head and by giving his number according to the system of Gematria, as *Six hundred and sixty-six*. But immediately after our eyes are turned from the perils of the Church on earth to its victory already sealed and celebrated in Heaven. The Choric Ode, which sounds forth from the Heavens as the voice of many waters, sings of the security of the Redeemed, and this itself is the prelude for the utterance of the Seven Heavenly Voices through which we see the

Heralds and Executors of that Judgment which Christ, the Judge, is about to execute upon the earth.

Already, even in the time of S. John, Christ had taken His seat in Judgment upon Imperial Rome.

And we are to notice that the Angels who go forth on this ministry of judgment go forth from the Temple and the Altar because Judgment is now *from* and *through*, not *upon*, the Church.

Thus ends the third Episode of Consolation, reassuring the Church with regard to the outcome of the contest with the brutality and falsehood of the Empire as former episodes had reassured her with regard to the passing away of the temptation of Judaism.

(C) THE SEVEN BOWLS, xii.-xiv., preceded by a triple Episode showing the development of evil towards its doom.

THE TRIPLE EPISODE, xii.-xiv.

1. *The Victory of the Church sealed in Heaven*, xii.
- i. *The Church of the Wilderness*, xii. 1-6.
- (a) *The Woman*.

And a great sign was seen in the Sevenfold heaven, a Woman¹

¹ The symbol of Human Society as the spouse of Christ or of Anti-Christ, the Bride or the Harlot. The Symbols of Woman and City are convertible, cf. 2 Esd. x. 27 ; cf. also Hermas i. 3. In ch. xvii., as in Zech. v. 7, the woman is symbol of Society dominated by evil. Here a symbol of the Church, "the Mother of all believers." As the Church of the O. T. she is the expected Mother of Messiah. The "sign" recalls Is. vii. 14. Cf. also Is. xxvi. 17 ; lxvi. 6 f.

- (1) arrayed with the Sun,¹
- (2) and the Moon under her feet,²
- (3) and upon her head a crown of
Twelve Stars;³
- (4) and she was with Child,
- (5) and she crieth out,
- (6) travailing in birth,
- (7) and in pain to be delivered.

Is. lxvi. 6 f.

(b) *The great Red⁴ Dragon.*⁵

And there was seen another sign in the
heaven, and behold, a great Red
Dragon,

- (1) having Seven Heads,
- (2) and Ten Horns,⁶
- (3) and upon his head Seven Dia-
dems,⁷
- (4) and his Tail sweepeth the Third-
part of the Stars of Heaven,⁸

Dan. vii. 7
Dan. viii. 10

¹ Glorious with the light of Divine revelation.

² Victorious over all the change of times and seasons.

³ The Twelve Tribes which form the jewels of the Church. Cf. Jas. i. 1; Ap. xxi. 12.

⁴ *ὑπέρρος*, fire-red. Cf. vi. 4.

⁵ The antithesis of "Him that sitteth on the Throne"—the Anti-Father. The old doomed principle of Gen. iii. 1 f. representing the antagonism of Chaos to the purpose of God. Claiming the obedience of our first parents as against the Command of God. The Babylonian *Tiamat*, which Gunkel regards as furnishing the suggestion, typical of the same thing, the Lord of the unformed and chaotic, the *vis inertiae* of Creation and Creation process. In the ancient world represented a real claim to human recognition, cf. Luke iv. 6; John xii. 31, xiv. 30; xvi. 11.

⁶ Fully developed power.

⁷ (Apparently) perfect power to rule. Note distinction between *diadem* (royalty) and *crown or wreath* (victory). Contrast with xix. 12.

⁸ Causing the fall of illustrious ones from heaven to earth. So Daniel of Antiochus Epiphanes.

- (5) and cast them to the earth,
- (6) and the Dragon hath taken his stand before the Woman who is about to be delivered,
- (7) that when she is delivered he may devour her child.

(c) *The Birth of the Man-child.*

Is. lxi. 7

- (1) And she was delivered of a Son,
a Man,

Ps. ii. 8

Who is to shepherd all the Nations with a Rod of Iron.¹

- (2) And her Child was caught up unto God and unto His Throne.²

- (3) And the Woman fled into the Wilderness,³

where she hath a place prepared of God,⁴

that there they may nourish her a Thousand - two - hundred - and - three-score days.⁵

= 42 mths. =
3½ yrs.

ii. *War in Heaven, 7-12.*

(a) *The War.*

And there came on War in the Heaven ⁶

¹ Cf. ii. 27, where used of "him that overcometh."

² The Ascension as summing up the earthly experience of Messiah. Cf. 1 Tim. iii. 16.

³ The Woman now the Church of the N. T. Dispensation. The Wilderness suggested by the wanderings of Israel (Deut. viii. 2), the flight of Elijah from Jezebel (1 Kings xvii. 2), the flight of the Jews from Antiochus (1 Macc. ii. 19), the flight of Joseph and Mary into Egypt (Matt. ii. 13).

⁴ Cf. Ps. xxxi. 20; Col. iii. 3.

⁵ The number of limitation. Cf. Dan. vii. 25 and Ap. xi. 2, etc.

⁶ The World of *being*, as opposed to Earth the world of *becoming*.

Dan. x. 18-
20

Michael¹ and his Angels going forth
to war with the Dragon,
and the Dragon warred and his
Angels,
and they prevailed not neither was
their place found any more in the
Heaven.²

(b) *The Defeat of the Dragon.*

And the Dragon was cast down,
the Primeval Serpent,
he that is called Devil and Satan,
the deceiver of the whole world ;
He was cast down to the earth,
And his Angels were cast down with
him.

Gen. iii. 1
Zech. iii. 1

(c) *The Triumphal Song in Heaven.*

And I heard a great Voice in the Choric Song
Heaven, saying :³

I.

“Even now has come the Salvation,
and the Power,
and the Kingdom of our God,
and the Authority of His Christ.
For the Accuser⁴ of our brethren is
cast down,
Which accuseth them before our God
day and night.

¹ Michael the champion of the Jewish people = Christ, the Leader of the hosts of God, “the Archangel.”

² Cf. Luke x. 18 ; John xii. 31.

³ Apparently sung by the Elders representing the Universal Church. Cf. use of the word “brethren.” The ideal Church in heaven knows the victory of good even when the conflict on earth seems doubtful.

⁴ Swete sees a reference to the *delatores* who (especially in the reign of Domitian) were always ready to betray Christians to the Roman authorities.

2.

And they overcame him because of the
 Blood of the Lamb,
 And because of the word of their
 testimony,
 And they loved not their life even unto
 death.

3.

Therefore, rejoice, O Heavens, and ye
 that dwell in them,
 Woe for the Earth and the Sea,
 Because the Devil went down unto you,¹
 having great wrath,
 knowing that he hath but a short
 time."

Is. xlv. 23,
 xlix. 13

iii. *Persecution of the Church, 13-17.*(a) *Persecution of the Woman.*

And when the Dragon saw that he was
 cast down to the earth,
 He pursued the Woman who brought
 forth the Man,²

(b) *The Woman in the Wilderness.*

(1) And there were given to the Woman
 the Two Wings³ of the great
 Eagle,⁴

That she may fly into the Wilder-
 ness unto her place,⁵

¹ Contrast with the Ascension of Messiah.

² The historical moment in the Seer's mind is doubtless the dark day in A.D. 64 when Nero began his policy of persecution (Swete).

³ Wings, the symbol of soaring power; the *two* the number of balance and security.

⁴ The Griffin as in Matt. xxiv. 28. The reference is to Ex. xix. 4; Deut. xxxii. 11; cf. also Is. xl. 31.

⁵ The place prepared. Cf. our Lord's warning, Matt.

Dan. vii. 25,
xii. 7

Where she is nourished for a time = $3\frac{1}{2}$ yrs
and times^a and half a time away
from the face of the Serpent.

(2) And the Serpent cast out of his
mouth after the Woman water as
a river¹ that he might cause her to
be swept away by the stream.

(3) And the Earth helped the Woman,²
And the Earth opened her mouth
and drank down the river,
Which the Dragon cast out of his
mouth.

(c) (1) And the Dragon waxed wroth
with the Woman,

(2) And went away to make war with
the rest of her seed,³
Who keep the Commandments
of God,

and hold the testimony of Jesus.

(3) And he stood upon the Sand of
the Sea.⁴

xxiv. 16. The flight to Pella, here referred to, ascribed to Eusebius (*H. E.* III. 5) to an oracle, by Epiphanius (*De Mensuris* 15) to an angel.

¹ May refer to local troubles, freshets, etc., encountered by the fugitive, or may refer symbolically to incidents such as Passage of Red Sea or Jordan, or promises such as *Is.* xliii. 2.

² Possibly, referring to escape from floods, may be a "fragment of literalism." Or the Earth may be the Roman state which here stood between the Church and her foes, cf. 2 *Thess.* ii. 6, 7.

³ The Christians outside of Palestine. The Church, "the Mother of all believers."

⁴ Sand, the symbol of the shifting, unstable element between land and sea, and yet neither in reality, so the sphere of the Dragon's greatest power. Contrast the position of the strong Angel with one foot on the Sea and

2. *The Revelation of the Powers of Evil*, xiii.i. *The Wildbeast of the Sea*, 1-10.(a) *The Wildbeast*.

Dan. vii. 3, 7

And I saw a Wildbeast¹ coming up
out of the Sea,²
having Ten Horns³ and Seven
Heads,⁴
and on his Horns Ten Diadems,⁵
and upon his Heads Names of blas-
phemy.⁶

Dan. vii. 4-8

And the Wildbeast which I saw
was like a Leopard,⁷
and his Feet were as the Feet of a
Bear,⁸

the other on the Earth. To build a house on the sand is to rear one's abode on the transitory and temporal. So Satan's power doomed to perish.

¹ Symbol of the World-power of force ; antithesis and travesty of the Lamb of God ; the delegate of the Dragon. Identified later with its incarnation, the fifth Head, Nero (see Note on v. 18). The symbol derived from Dan. vii. 3 f.

² Out of the sea of nations, the troubled national life of the time. Cf. *Sib. Or.* iii. 176 ; 2 Esd. xi. 1.

³ Symbol of perfectly developed strength ; secondarily a possible reference to the ten Provinces (see xvii. 12), viz. Italy, Achaia, Asia, Syria, Egypt, Africa, Spain, Gaul, Britain, Germany.

⁴ Primarily the perfect organization of the Empire, secondarily (see xvii. 10) seven successive Emperors, Aug., Tib., Gaius, Claudius, Nero, Vespasian, Titus, Domitian.

⁵ Symbols of royalty, see xvii. 12.

⁶ Such names as Divus, *Σεβαστός*, *Θεός*, *Σωτήρ*—applied to the Emperors.

⁷ Cf. Dan. vii. 4. The Leopard a symbol of craft, swiftness and ferocity. Cf. Jer. v. 6 ; Hos. xiii. 7 ; Hab. i. 8.

⁸ From Dan. vii. 5, symbol of "slow strength and power to crush." Cf. 1 Sam. xvii. 34-36 ; 2 Sam. xvii. 8 ; 2 Kings ii. 24 ; Prov. xvii. 12 ; Lam. iii. 10.

and his Mouth as the mouth of a
Lion.¹

And the Dragon gave him ²
his Power,
and his Throne,
and great Authority.

(b) *The Wounded (fifth) Head.*

And (I saw) one of his Heads
as though it had been slaughtered
unto death,³
and his death stroke was healed,
and the whole earth wondered after
the Wildbeast.

And they worshipped the Dragon,
because he gave his authority unto
the Wildbeast,⁴

And they worshipped the Wildbeast,
saying,

Who is like unto the Wildbeast? and
Who is able to war with him? ⁵

(c) *The Authority of the Wildbeast.*

And there was given him a mouth Sixfold
talking great things and blas-
phemies;

And there was given him authority to
continue 42 months; ⁶

= 3½ yrs.

¹ Cf. 1 Pet. v. 8; Jos., *Antt.*, xviii. 6, 10.

² So the devil offered Christ, Luke iv. 6.

³ See note on v. 18. In 2 Esd. xi. 1-36, the Eagle's head similarly is Nero.

⁴ Men always ready to worship principles which have the appearance of prevailing.

⁵ A blasphemous parody of the Choric Odes of heaven. Perhaps ref. to *Michael*, "Who is like God?"

⁶ Or 3½ years, the symbol of limitation primarily; secondarily, a possible reference to the duration of the Neronian persecution from Nov. 64 to June 68.

And he opened his mouth for blasphemies against God, to blaspheme His Name,
and His Tabernacle,
and them that tabernacle in the Heaven :¹

Dan. vii. 8
(LXX.) 21

And there was given him to make war with the saints and overcome them ;²

And there was given him authority over every Tribe and People and Tongue and Nation :³

Dan. xii. 12
Ps. lxxix. 28 ;
Is. liii.

And all shall worship him that dwell on the earth, whose Name hath not been written in the Book of Life, of the Lamb that hath been slain from the foundation of the world.⁴

(If any hath an ear let him hear.⁵

If any is for captivity into captivity he goeth.⁶

Jer. xv. 2

If any shall kill with sword, with sword must he be killed.

¹ That is, the hostility of Nero directed against Christ, the Church, and Christians.

² To all appearances it was the victory of evil.

³ Cf. Tac. *Ann.* xiv. 26 ; Suet. *Nero*, 13.

⁴ The worship of the Emperors. "The Caesars were not merely obeyed, they were worshipped by the whole world" (Swete). A reference to Dan. iii. 16 f.

⁵ Cf. ii. 7. Also a reminiscence of our Lord's words, Matt. xiii. 43.

⁶ Some interpret as a veiled threat against the Roman authorities. More probably an incitement to heroic patience and endurance, as though to say, "If any one is marked for exile, let him accept it. On the other hand, resistance of evil will recoil on the head of those who attempt it." Cf. Jer. xv. 2 ; Matt. xxvi. 52.

Here is the Patience and the Faith
of the Saints.¹⁾

ii. *The Wildbeast from the Earth*, 11-17.

(a) *The Wildbeast.*

And I saw another Wildbeast²
coming up out of the Earth,
and he had two Horns like unto a
Lamb,
and he spake as a Dragon.

(b) *The Authority of the Wildbeast.*

And he exerciseth all the Authority of ^{Sixfold}
the first Wildbeast in his sight ;

And he maketh the Earth and them
that dwell therein to worship the
first Wildbeast, whose deathstroke
is healed.

And he doeth great signs that he
should even make fire to come
down out of the heaven unto the
earth in the sight of men ;³

¹ Cf. xiv. 12.

² This second Wildbeast is the symbol of the false philosophy and religion which was in league with the brute force of the Empire. It is the antithesis and travesty of the Holy Spirit, as the first Wildbeast was of Christ. It may be considered, without reference to any incarnation, as "worldly wisdom, comprehending everything in learning, science and art, which human nature of itself can attain to, the worldly power in its more refined and spiritual elements, its prophetic or priestly class" (Fairbairn). Or it may be regarded, like the first beast, as incarnate in some conspicuous personality of the time who was in the mind of the writer. Many such have been suggested, such as Simon Magus, Apollonius of Tyana, Balbillus of Ephesus, Vespasian. Possibly some zealous official in Asia whose efforts to enforce the Imperial cultus were notorious at the time.

³ Such signs mentioned in case of Simon, Apollonius,

And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the Wildbeast, saying to them that dwell on the earth that they should make an Image to the Wildbeast who hath the stroke of the sword and lived;

Dan. iii. 5 f.

And it was given him to give breath to it, even to the Image of the Wildbeast that the Image of the Wildbeast should both talk and cause that as many as should not worship the Image of the Wildbeast should be killed;

And he causeth all the Small and the Great,

the Rich and the Poor,
and the Free and the Bond,
that there be given them a Mark¹
on their right hand or upon their forehead, and that no man may be able to buy or to sell save he that hath the Mark,²

the Name of the Wildbeast,
or the Number of his Name.

(c) *The Number of the Wildbeast.*

Here is the wisdom,

Vespasian, etc. Cf. (for Vesp.) Dion. Cass. xvi.; Tac. *Hist.* iv. 82; Suet. *Vesp.* 7.

¹ *Χάραγμα*, a travesty of the seal on the foreheads of the Saints, vii. 3. Various explanations of the brandmarks used for soldiers, priests, etc. Ramsay refers it to the *libelli*, or certificates given to conformists.

² Reference to boycotting of Christians in social and commercial life.

He that hath understanding let him count¹ the Number of the Wild-beast, for it is the number of a man :

And his Number is Six-hundred-sixty-and-six.²

¹ Ψηφισμός, "calculate." The system of Gematria, well known to the readers of the Apocalypse, through habit of using letters as numerals. Among Jews in common use, *e.g.* Because *Ha-Satan* = 364 it was decided that on one day of the year (the Day of Atonement) Satan was powerless. Carried over, as *Isopsephia*, into Greek literature, *e.g.* In *Sib. Or.* Julius Cæsar is he whose name begins with 2×10 ; Tiberius is he whose initial letter = 300; Nero is he whose sign (N) = 50. In the same work 888 is described as the symbol of Jesus. In Christian literature Barnabas makes the 318 (IHT) servants of Abram point to the Cross, and Tertullian makes Gideon's 300 men suggest the Cross, because $300 = T$. Even as late as Dante, "one sent from God" is pointed out by his number, "five hundred, five and ten" (DVX).

² As a numerical symbol, 666 is the reiteration of the number of toil and self-consumption, the falling short of the desired perfection and rest, "a society which is a number of atoms, without a centre, work without a sabbath" (Maurice). Thus the 666 stands in startling contrast to the Messianic 888 of the Sibylline Oracles. But, in the present case, the number is probably intended to express more than an idea. "It is the number of a man." And the identification of this "man" with Nero may be regarded as reasonably certain. In Hebrew letters the name Nero Caesar, גֵּרּוֹן קֶסֶר, would be counted thus : ג = 50, ר = 200, ו = 6, נ = 50, ק = 100, ס = 60, ר = 200 = 666. This identification is confirmed by the reading of the Codex Ephræmi, 616, for the omission of the second ו from Nero (n) would make that number. There can hardly be a doubt that the Seer considered Nero as at once the Wild Beast from the Sea (incarnate) and the wounded head. In Nero the cult of the Emperors came to a head. It was perhaps the fruit of the world's yearning for a monotheistic religion that the worship

3. *The Triumph of the Lamb*, xiv.i. *The Lamb on Mt. Sion*, i.

And I saw

should come to take the place of the countless sects and superstitions of the time, but the universalism thus represented was spurious, the gathering of materialistic error to its head. Nero called himself *Divus* and *Salvator Mundi*, and in every respect answers to the character of Anti-Christ. It was the current belief that the coming of a kind of infernal Christ should be coincident with the Parousia of the real Christ, and that as the Jews looked for the coming of Christ as a great Conqueror, so the early Christians looked for Anti-Christ as a great tyrant. (See Renan *L'Antéchrist*, p. 178, and Mede, *Apostacy of the Latter Times*.) Nero himself desired to figure as an Eastern monarch. This Renan calls "sa dernière hallucination." (Cf. Suet. *Nero*, 40; Tac. *Ann.* xv. 36.) When at last he found himself being driven from power, he thought of asking for the prefecture of Egypt. Vespasian, a little later, traded on the expectation of a Conqueror from the East.

The Seer's identification of the Wildbeast from the Sea with the Wounded Head is quite explicit, as a comparison of xiii. 3 and xiii. 12 will show. The Wildbeast "was and is not and is about to be," an indication of the way in which the False parodies the True and a suggestion of historic fact. For Nero reigned and died (or in the popular imagination only seemed to die) and was expected to return. Whether he returned, according to the Apocalyptist's idea in the person of one of the many impostors who claimed his authority, or in the person of Domitian, is a matter of small importance. Domitian, who was frequently called "the bald Nero" (Calvus Nero, Juv. *Sat.* iv. 38), might very well be regarded as his reincarnation. The important point is that the Apocalyptists regarded Nero as the manifestation of Anti-Christ, and as heading the forces engaged in conflict with the Faithful and True.

So the *Ascension of Isaiah*, a post-Christian work, says, "The time being ended, Berial, the great Angel, the king of the world, shall descend in the shape of a man, a king of iniquity, a matricide." His reign is there fixed at 3 yrs. 7 mths. 27 days.

and, behold, the Lamb standing on the Mt. Sion,¹

and with Him an Hundred-and-forty-and-four-thousand,²

Ezek. ix. 4

and the Name of His Father written on their foreheads.³

ii. *The Festival of the Elect*, 2-5.

(a) *The Voice from Heaven*.

Ezek. i. 24 ;

xliii. 2

Dan. x. 6

And I heard a Voice out of the Heaven,
as a voice of many waters,
and as a voice of great thunder,
and the voice which I heard as of
harpers harping with their harps.⁴

(b) *The New Song*.

Ps. cxliv. 9

And they sing as it were a New Song
before the Throne,
and before the Four Living-ones,
and before the Elders :

And no one could learn that song save
the Hundred-and-forty-and-four-
thousand,⁵

For testimony as to the belief in Nero's return, cf. *Carm. Sib.* iii. 63 ff. ; iv. 137 ff. ; Tac. *Hist.* i. 2 ; ii. 8 ; Suet. *Nero*, 57 ; Lactantius, *De morte persec.*, ii. ; Victorinus of Pettau, in Apoc. xiii. In the last we are told—"Hunc ergo (sc. Neronem) suscitaturn Deus mittet regem dignum dignis et Christum qualem meruerunt Judæi."

¹ The New Zion taking the place of the Old Jerusalem. Cf. Heb. xii. 22 ; Ps. lxxxvii. 1 ; 2 Esd. ii. 42.

² The ideal no. of the Israel of God, cf. c. 7. The number of the elect of all time, $12 \times 12 \times 1000$, the square of the no. of the tribes multiplied by the no. of infinity.

³ Cf. ix. 4 ; denotes the consecration to the service of God and the imparting of character. Contrast with the mark of the Wildbeast, xiii. 17 ; xiv. 11.

⁴ The emblem of praise in the city of the Redeemed. Borrowed from the Temple worship.

⁵ Swete regards the song as sung by the Angels.

They that had been purchased out of the earth.

(c) *The Redeemed—the Lamb's Body—Sevenfold guard.*

These are they which were not defiled with women,

For these are Virgins,

These are they which follow the Lamb whithersoever He goeth,¹

These were purchased² from among men,

The firstfruits³ unto God and unto the Lamb,

And in their mouth was found no lie,⁴

They are without blemish.⁵

iii. *The Seven Heavenly Voices.* 6–20.

(a) *The Three Heralds of Judgment.* 1–11.

i. *The Angel of the Evangel.*⁶

And I saw another Angel flying in Mid-heaven,⁷

Having an eternal Gospel⁸ to

Isa. liii. 9;
Zeph. iii.
13

"Here they lead the song which the redeemed themselves have yet but imperfectly learned." Cf. Liturgy—"With Angels and Archangels," etc.

¹ Luke ix. 57.

² 1 Cor. vi. 20.

³ Reference to the firstfruits as an offering consecrated to the Divine service. Cf. Ex. xxii. 29; Deut. xxvi. 2 ff.; Rom. xi. 16; xii. 1; xvi. 5; 1 Cor. xv. 20; xvi. 15.

⁴ Quoted from Is. liii. 9, in 1 Pet. ii. 23 of Christ.

⁵ Reference to requisites for the sacrificial victim.

⁶ Good news to the waiting saints, but judgment to the world. This the only use of *Εὐαγγέλιον* in Apoc.

⁷ Cf. viii. 13; xix. 17, the point from whence he may be seen and heard by all.

⁸ Possibly refers to our Lord's prediction, Matt. xxiv. 14, the universal diffusion of the Gospel throughout the Empire before the end. But note that both words, *αἰώνιον*

evangelize upon them who are
seated upon the earth and upon
every Nation and Tribe and
Tongue and People

Saying with a great Voice,

Fear God and give Him glory,

For the hour of His Judgment is
come,

And worship Him that made the
Heaven and the Earth, and Sea,
and Fountains of Waters.

2. *The Angel of Judgment on Babylon.*

And, another, a second Angel, fol-
lowed, saying,

She fell, she fell, Babylon the
Great,¹

Ex. xx. 11

Ps. cxlvi. 6

Isa. xxi. 9 ;

Dan. iv. 30

Jer. li. 7 f.

and *εὐαγγέλιον* occur here only in the Apoc. The words "upon them" and "seated upon" seem to indicate the judicial character of the "Gospel."

¹ Cf. xvi. 19 ; xvii. 5 ; xviii. 10, 21, the symbolic name for the anti-theocratic world-power, the city of Confusion and worldly pride, the society which rejects God. Borrowed ultimately from Gen. xi. 9, the symbol became specially appropriate during the Captivity when Babylon became a name of unique abhorrence. The habit of using symbolic names may be traced in many parts of the O. T. In Esther iii. 1 ; viii. 3, the term *Agagite*, applied to Haman, is probably symbolic ; in Jer. xxv. 26 ; li. 41, *Sheshach*—"abasement," is a probable cypher for Babylon : in Jer. li. 1, *Leb-kamai* is traditionally a cypher for Casdim, the Chaldeans. The fear of Rome, as well as the memory of ancient wrongs suffered in Babylon, might easily prompt the use of the Apoc. Even Josephus was afraid to explain the fourth Beast in Daniel (see *Antt.* x. 10, n. 4). The Apocalyptists constantly referred to Rome as Babylon, as *e.g.* 2 Esd. xv. 43, "and they shall go steadfastly unto Babylon and make her afraid . . . then shall the dust and smoke go up unto the

Which made all the Nations to
drink of the Wine ¹ of the
wrath of her Fornication.²

3. *The Angel of the punishment of the
wicked.*

And another Angel, a third, fol- Sixfold
lowed them, saying with a great
voice ³—

If any worshippeth the Wildbeast
and his Image,

And receiveth a Mark on his
forehead or upon his hand,

He also shall drink of the Wine
of the wrath of God which is
prepared unmixed in the cup of
His anger ; ⁴

Jer. li. 7 f. ;
Is li. 17 ;
Ps lxxv. 8

heaven and all they that be about her shall bewail her." The Imperial city was also called, apocalyptically, "*Edom*" and "*Nineveh*" (see Buxtorf, *Lex. chal. talm. rabb.*). In N. T. S. Peter probably speaks of Rome as Babylon (1 Pet. v. 13). Eusebius says (*H.E.* II. xv. 2) "He (S. Peter) calls the city (Rome) by a figure Babylon." Cf. also *Carm. Sib.*, 142, 158. Of course the symbol has a wider sense as symbolizing all society hostile to God, the antithesis of the Bride City, the New Jerusalem. In this sense cf. Dante, *Par.* xxiii. 129.

¹ The ultimate expression of the fruit of life. Cf. Browning, *Saul*, "In our flesh grows the branch of this life, in our soul it bears fruit," etc.

² Society's infidelity to God, the antithesis of the purity of the Bride City. Cf. xvii. 2, 4 ; xviii. 3, 9. The symbol used in O. T. of Nineveh (Neh. iii. 4) and Tyre (Is. xxiii. 16 f.). Savonarola calls Rome "Una fallace, superba meretrice."

³ The counter proclamation to that of the Wildbeast's Image, xiii. 15, the denunciation of the Cæsar worshippers (Swete).

⁴ "No water, no mitigating element, has been allowed to enter (Milligan).

Gen. xix. 24
Ezek.
xxxviii. 22

And he shall be tormented with
Fire and Brimstone
in the presence of the Holy
Angels,
and in the presence of the
Lamb;

Is. xxxiv.
10

And the Smoke of their torment
goeth up for ever and ever;
And they have no rest day and
night,¹

Is. xxxiv.
10

they that worship the Wildbeast
and his Image
and whoso receiveth the Mark of
His Name.

(b) *The Parousia of the Son of Man*, 12-14.

Here is the patience of the Saints,
they that keep the Commandments
of God and the Faith of Jesus.²

And I heard a Voice out of the
Heaven, saying,
Write,³

Blessed are the dead which die in
the Lord,⁴ from henceforth,⁵ Yea, Second
Beatitude

¹ Contrast with the ceaseless worship of Nature the "no rest" of iv. 8.

² A comment interposed by the Seer. Cf. xiii. 10. "Here, in this struggle with the Empire, lay the Church's opportunity of working out her salvation through patient endurance in well-doing."

³ The second of the Seven Apocalyptic Beatitudes. For the others, see i. 3; xvi. 15; xix. 9; xx. 6; xxii. 7, and xxii. 14.

⁴ Meaning probably to be gathered from context is that "dying in the Lord" is dying as Christ died, a death of martyrdom, a death which crowns a life of conflict with evil.

⁵ 'Απ' ἄρτι. Cf. Matt. xxvi. 64; John xiv. 7.

saith the Spirit, that they may
rest from their toils,¹ for their
works follow with them.

And I saw² and behold, a White
Cloud,³ and on the Cloud, One
seated

Dan. vii. 13;
x. 16

Like unto a Son of Man,⁴

Having on His Head a Golden
Crown,⁵

And in His Hand a sharp Sickle.⁶

(c) *The Three Executors of Judgment*, 15–
20.

1. *The First Angel from the Temple.*

And another Angel came out from
the Temple,

crying with a great Voice to Him
that sat on the Cloud,

Joel iii. 13

Send forth Thy Sickle and reap,
for the hour to reap is come,
for the Harvest⁷ of the earth is
fully ripe.⁸

¹ The *toils* cease with the death in the Lord, but the *works* follow with the saints of God.

² The actual Parousia, the presence predicted by Christ Himself for that generation. Cf. i. 13.

³ Cf. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 9, 11. The White Cloud symbolizes the mystery which is big with blessing. Swete thinks of the white cloud familiar to all dwellers by the Ægean and Mediterranean. Cf. Matt. xvii. 5 (νεφέλη φωτεινή).

⁴ Cf. Acts xvii. 31.

⁵ Symbol of the victory of holiness.

⁶ The instrument of Judgment for the ingathering of the matured crop of terrestrial life. From Joel iii. 13. Cf. Mark iv. 29.

⁷ The time of ripeness for Judgment. Some distinguish between the Harvest and the Vintage as the reaping of the good and the ingathering of the evil for

And He that sat on the Cloud put
His sickle⁷ to the earth and the
earth was reaped.

2. *The Second Angel from the Temple.*
And another Angel came out from
the Temple¹ which is in Heaven
he also having a sharp Sickle.

3. *The Angel from the Altar.*

- i. And another Angel came out
from the Altar,

that hath power over Fire,²

And he called with a great
Voice to him that had the
sharp sickle, saying,

Send forth thy sharp sickle,
and gather the clusters of the
Vine³ of the earth,

for her grapes are fully ripe.

- ii. And the Angel put his sickle into
the earth,

Joel iii. 13

judgment (see Vaughan, quoted by Milligan), but O. T. parallels hardly justify the distinction. In Joel iii. 13, whence the quotation is made, the harvest appears to refer to the judgment of the wicked, as it certainly does in Jer. li. 33. Our Lord's use of the symbol is general, cf. Matt. xiii. 30; John iv. 35; Matt. ix. 37. In any case it is interesting to note that while the vintage is left to Angels, Christ Himself gathers in the harvest. Yet cf. Is. lxiii. 2-4, and Matt. xiii. 39.

⁸ R. V., "over-ripe." A. V. seems preferable here.

¹ The Judgment is from the New Dispensation, so the Angelic instruments come from the Temple.

² The Angel of Fire as the principle of Judgment. Cf. Matt. iii. 11, 12.

³ Humanity trained and disciplined by God for fruit-bearing. Cf. Ps. lxxx. 8; Is. v. 1 ff.; Matt. xxi. 33; John xv. The Vine of the Earth may be equivalent to the Vine which bears forth wild grapes, Is. v. 4.

Joel iii. 13

And gathered the Vintage of the
earth,¹
And cast it into the Winepress,²
the great (Winepress), of the
wrath of God.
iii. And the Winepress was trodden
without the city,³
And there came out blood from
the Winepress,
Even unto the bridles of the
horses,⁴ as far as a thousand
and six-hundred furlongs.⁵

(End of the Triple Episode.)

THE SEVEN BOWLS.

Judaism has become a dead issue since the Judgment of the Seven Trumpets, and the New Tabernacle with the New Ark of the Covenant has been revealed in Heaven. But on Earth the forces of evil are in full view and apparently invincible. The Seer has presented them in all

¹ As contrasted with the "Vine brought out of Egypt" and "the true Vine."

² Cf. Is. lxiii. 2.

³ Jerusalem, on the slopes of the Mount of Olives, where the predicted Judgment of the Nations was expected. Cf. Zech. xiv. 2, 4 ff.; Joel iii. 12 ff. Possibly an allusion to the place of capital punishment as outside the gate.

⁴ "In those days the fathers together with their sons will be smitten in one place . . . until it streams with their blood like a river . . . and the horses will walk up to the breast in the blood of sinners, and the chariots will be submerged to its height."—Enoch, i. 3. Cf. Is. lxiii. 3, 6.

⁵ $1600 = 4 \times 4 \times 100$, the symbol of ubiquity "The whole surface of the earth upon which the wicked sit at ease" (Milligan).

their simulated power, the Dragon, the Wild-beast, the False Prophet.

Now it is time to show that the Judgment which the World-power was permitted, as God's instrument, to execute upon Judaism shall be in turn executed upon her. "Recompense unto her double." For this universal Judgment, of which Rome was, in the mind of the Seer, the immediate recipient, but which stretches out into all history as the doom of materialistic ideals of power and wisdom, the Church is the appointed instrument. Out from the New Tabernacle the Angels of the Seven last Plagues go forth clad as priests and bearing the Bowls of the Sanctuary. We are to extend the Apocalyptist's view of the doom which was about to fall on the power of Rome and the realm of Cæsarism to the appreciation of the age-long judgment, of which the Church is the appointed minister, which falls upon governments, nations, and ideals which are controlled by the Throne of the Wild Beast.

It should be noted, as a preliminary—

1. That, like the Trumpet-judgments, the Seven Bowls are divided into the two groups, four in the natural world, three in the spiritual world.
2. That they follow the general lines of the Trumpet-judgments as falling successively upon the Earth, Sea, Waters, Sun, Throne of the Wild Beast, Euphrates and Atmosphere. This is to show that the judgment which falls upon the World is like in character to that which fell, through the instrumentality of the World-power, upon apostate Judaism.

3. But even more complete, since the spiritual part of Judaism was preserved, whereas the judgment upon the World-power is destructively complete.
4. That the Bowl Judgments have "no softening or converting power," since the World-power is to be given over to death. Its ideals are doomed to complete destruction, as were those of Babylon and Egypt. Of course this inconvertibility refers, not to persons, but to ideals. Babylon does not become Jerusalem, but perishes to give place to Jerusalem, as the Harlot perishes to give place to the Bride.

The vision of the victorious host in Heaven which precedes the outpouring of the Bowls is intended to show the security with which Creation and the world of the Redeemed await the issue of the conflict which is to be waged in history.

(C) THE SEVEN BOWLS, xv.-xvi.

1. *Preparation for the Judgment of the World-power, xv. 1-4.*

- i. And I saw another sign in the Heaven
great and marvellous,
Seven Angels having Seven Plagues, the
last,

For in them was finished the wrath of God.

- ii. And I saw as it were a Glassy Sea¹
mingled with Fire,²

¹ Cf. iv. 6; conception of this Heavenly Sea goes back to primitive cosmogonic ideas; cf. Gen. i. 7; Job xxxvii. 18; Ex. xxiv. 10, connects itself also with the Sea in Solomon's Temple, 1 Kings vii. 23. Cf. also references in Enoch, T. of 12 P. and Baruch.

² As representing the fiery discipline through which human life must pass. In God's view (iv. 6) the Sea is clear as crystal.

And them that come conquering,
 from the Wildbeast,
 and from his Image,
 and from the Number of his Name,
 Standing upon¹ the Glassy Sea, having
 harps of God.

iii. And they sing the Song of Moses,² the
 Servant of God,³
 and the Song of the Lamb,⁴
 saying,

"Great and marvellous are Thy
 Works, Sixth Choral
Ode

Lord God, the Almighty;
 Righteous and true Thy Ways,
 King of the ages.⁵

Who shall not fear, O Lord, and
 glorify Thy Name?

For Thou only art Holy,

For all the Nations shall come and
 worship before Thee,

For Thy righteous acts were made
 manifest."

2. *Equipment of the Judgment-Angels.*

i. And after this I saw,

¹ Not on the shore but on the sea itself, as Israel passed
 across the Red Sea from Egypt. The thought of the
 Exodus evidently is in the writer's mind. Cf. Matt. xiv. 25.

² Ex. xv. 1.

³ Cf. Heb. iii. 5.

⁴ One song, that of the Two Dispensations, heard as
 one. Note in the song the suppression of all reference to
 aught but the praise of God. The victorious saints have
 fought their woes.

⁵ Some readings give *ἐθνῶν* for *αἰώνων*. "King of the
 nations." The latter agrees best with other passages, *e. g.*
 1 Tim. i. 17; Enoch ix. 4; but "nations" best suits the
 context of Jer. x. 7, 10, which is apparently in the writer's
 mind.

Ex. xv. 1;
 Josh. xiv.
 7

S. cxi. 2;
 Ex. xxxiv.
 10

S. cxxxix.
 14
 Amos iv. 13;
 Deu. xxxii.
 4
 Jer. x. 10, 17
 S. cxlv. 17

S. lxxxvi. 9

Gal. i. 11

- Ex. xl. 34 And the Temple of the Tabernacle¹ of the Testimony in the Heaven was opened;
- Lev. xxvi. 21 And there came forth from the Temple the Seven Angels² that had the Seven Plagues;
- Ex. xxviii. 13 Arrayed with (precious) Stone³ pure and bright and girt about their breasts with Golden Girdles.⁴
- ii. And one of the Four Living-ones gave unto the Seven Angels Seven Golden Bowls⁵ full of the wrath of God, Who liveth for ever and ever.
- Is. vi. 4; Ex. xl. 34 iii. And the Temple was filled with Smoke⁶ from the glory of God, and from His Power;
- And none was able to enter into the Temple,⁷
- Lev. xxvi. 21 till the Seven Plagues of the Seven Angels should be finished.

¹ The seer (like the writer of the Epistle to the Hebrews) uses the Tabernacle here rather than the Temple of Solomon as especially constructed after the Heavenly pattern.

² Like priests issuing from the Tabernacle for their ministry among the people.

³ So Westcott-Hort, supporting reading of λίθον by reference to Ezek. xxviii. 13, and to the High-priest's breast-plate. Others read λίνον, which agrees with Ezek. ix. 2.

⁴ Cf. i. 13, where used of Christ. The Golden Girdles suggestive of the priestly character of the Judgment-Angels. Cf. Heb. i. 14.

⁵ φιάλαι, Bowls not "vials." "Their contents could be poured out at once and suddenly." The flat saucer-like vessels used for the Incense in the Temple service. Contrast with the cup of revelry in xvii. 4.

⁶ Cf. Ex. xix. 18; Is. vi. 4; Ps. xviii. 8.

⁷ As in case of Moses, Ex. xl. 35.

3. *The Outpouring of the Seven Bowls*, xvi.

i. *The First Bowl.*¹

And I heard a great Voice out of the Temple saying to the Seven Angels, On the Earth. Cf. viii. 7
Goye and pour out the Seven Bowls of the wrath of God into the Earth ;
And the first went and poured out his Bowl into the Earth ;

And it became a noisome and grievous sore¹ upon the men which had the Mark of the Wildbeast, and which were worshipping his Image.

ii. *The Second Bowl.*

And the second poured out his Bowl into the Sea ; On the Sea. Cf. viii. 8

And it became blood² as of a dead man ;

And every soul of life died—the things that were in the Sea.

iii. *The Third Bowl.*

And the third poured out his Bowl into the Rivers and Fountain of Waters,³ On the Rivers and Fountains. Cf. viii. 10
and it became blood ;

And I heard the Angel of the Waters⁴ saying,

“ Righteous art Thou Which art and Which wast,

¹ Cf. Sixth Egyptian Plague, Ex. ix. 9 ff.

² Cf. First Egyptian Plague, Ex. vii. 20, 21. Note that the result follows directly from the Angel's act without instrumentality of Burning Mountain or Falling Star, as in Trumpets.

³ So that the measures taken by the Egyptians, Ex. vii. 24, impossible.

⁴ Cf. xiv. 18 ; vii. 1 ; Enoch lxvi. 2, “ these angels were over the powers of the waters ; ” and Enoch xl. 16.

Is. xlvi. 6
Ps. lxix. 24
Jer. x. 25 ;
Zeph. iii. 8

Ex. ix. 9 f.
Deut. xxviii.
35

Ex. vii. 20,
21

Ps. lxxviii.
44 ; Ex.
vii. 20

Ps. cxix. 137 ;
Ex. iii. 14 ;
Is. xli. 4 ;
Deu. xxxii.
4 ; Ps. cxlv.
17

Thou Holy One, because Thou didst thus judge ;

Ps. lxxix. 3

For they poured out the blood of Saints and Prophets,

Is. xlix. 26

And blood hast Thou given them to drink—they are worthy.”¹

And I heard the Altar² saying,

Amos. iv. 13;

Ps. xix. 9;

Ps. cxix.

137

“Yea, Lord God, the Almighty,

True and righteous are Thy judgements.”

iv. *The Fourth Bowl.*

And the fourth poured out his Bowl upon the Sun ;³

On the Sun.
Cf. viii. 12

And it was given unto it to scorch men with fire ;

And men were scorched with great heat,

and they blasphemed⁴ the Name of God

which hath power over these plagues,

and they repented not to give Him glory.

v. *The Fifth Bowl.*

And the fifth poured out his Bowl upon the Throne of the Wildbeast ;⁵

Ex. 10. 22

And his kingdom became darkened ;

On the
Throne of
the Wild-
beast. Cf.
ix. 2.

And they gnawed their tongues for pain,

Dan. ii. 19

and they blasphemed the God of Heaven

because of their pains and of their sores,

and they repented not of their works.

¹ As in the Egyptian plague blood has been given therefore blood is returned. Cf. Ps. lxxix. 3 ; Is. xlix. 26.

² The devout life of the Saints confessing the righteousness of God's judgments.

³ As in fourth Trumpet, except that the result there a darkening, here excessive heat.

⁴ Note the hardening effect of these judgments, as upon the heart of Pharaoh.

⁵ In the fifth Trumpet “the Abyss.” Both the Abyss and the Throne of the Wildbeast signify Rome, “the seat of Cæsarism.” Cf. Ninth Egyptian Plague, Ex. x. 21-23.

vi. *The Sixth Bowl.*

Is. xliv. 27 ;
Jer. l. 38 ;
Gen. xv. 18

And the sixth poured out his Bowl upon the
great river, the Euphrates ;¹

On the
Euphrates.
Cf. ix. 14

and the water thereof was dried up,²
that the way might be ready for the kings
that come from the Sunrising.³

Deut. i. 7 ;
Josh. i. 4 ;
Is. xli. 2,
25

And I saw out of the mouth of the Dragon,
and out of the mouth of the Wildbeast,
and out of the mouth of the False
Prophet,

Ex. viii. 3

three unclean spirits as it were Frogs.⁴

For they are the spirits of demons working
signs,

which go forth unto the kings of the
whole world to gather them together
unto the War of the Great Day of
God, the Almighty

Amos iv. 13

(Behold, I come as a thief ;⁵

¹ As in sixth Trumpet, where forces at the Euphrates unchained upon Judaism. Here let loose against Rome.

² Reference to drying of the Jordan and Red Sea. Also possibly to the story of the conquest of Babylon as given in Herod i. 191.

³ Some have interpreted the Kings from the Sunrising of the Apostles. Probably alludes to the Parthian hosts expected to invade the Empire with "Nero redivivus." From an Apocalyptic view the forces which were to clash with the World-power at Har-Magedon. Historically suggests the permission given by God for the loosing of the barbarian hordes against the Empire.

⁴ Symbols of unclean and pertinacious noise, the fit emblem of those influences which came forth as the expression of the violence and falsehood of Roman materialism. We recall the magicians who represented the religion of Egypt. Cf. also 1 Tim. iv. 1 ; 1 John iv. 3.

⁵ Cf. iii. 3 ; also Matt. xxiv. 38 ff. ; Luke xii. 39 ; 1 Thess. v. 2-4 ; 2 Pet. iii. 10. Apparently a reminiscence of our Lord's discourse.

Blessed is he that watcheth and keepeth his
Garments,¹ Third
Beatitude

Lest he walk naked and they see his shame),
and they gathered them together into the
place which is called in the Hebrew
Har-Magedon.²

Zech. xii. 11

vii. *The Seventh Bowl.*

And the seventh poured his Bowl upon the
Air,³
and there came forth a great Voice
out of the Temple from the Throne
saying, It is come to pass.

On the Air.
Cf. xi. 5

¹ Recalls Matt. xxiv. 46, another reminiscence of the Synoptic Gospels.

² A symbolic name, suggested by the memory of the old battle-field of Israel, Megiddo (cf. Judg. v 19 ; 2 Kings ix. 27 ; xxiii. 29, and by the tradition of the mountain from which God would judge the nations. Cf. descriptions of Megiddo in the wars of Thothmose III., *e.g.* "Megiddo was the military key of Syria ; it commanded at once the highway northward to Phœnicia and Cœle—Syria and the road across Galilee to Damascus, and the valley of the Euphrates. It was, moreover, the chief town in a district of great fertility, the frequently contested possession of many races. The vale of the Kishon and the region of Megiddo were inevitable battlefields. Through all history they retained that qualification ; there many of the great contests of south-western Asia have been decided. In the history of Israel it was the scene of frequent battles. From such associations the district achieved a dark nobility ; it was regarded as a pre-destined place of blood and strife. The poet of the Apocalypse has clothed it with awe as the ground of the final conflict between the powers of light and darkness. By a fatal coincidence, this valley was to see the turning-point of the greatest military career of the modern world."—Cormack, *Egypt in Asia*, p. 83.

³ The Atmosphere represents "the common life-sphere of men." Also suggests the extension of the Judgment to the realm of the Dragon, the Prince of the power of the air.

x. xix. 16

And there were Lightnings and Voices and Thunder,¹ (Tenfold description)

Dan. xii. 1

And there was a great Earthquake, such as was not since there were men upon the earth, so great an Earthquake, so mighty ; And the Great City² was divided into three parts ;³

And the cities of the Nations fell ;⁴

And Babylon the Great was remembered in the sight of God, to give unto her the Cup of the Wine of the fierceness of His wrath ;

And every Island fled away ;

And the Mountains were not found ;⁵

And the great Hail,⁶ (every stone) about the weight of a talent,⁷ cometh down out of the Heaven upon men ;

And men blasphemed God⁸ because of the plague of the Hail, for the plague thereof is exceeding great.

Dan. iv. 30
Is. li. 17 ;
Jer. xxv.
15

Ex. ix. 24

Ex. ix. 24

(END OF PART IV)

¹ As in viii. 5 ; xi. 19.

² Rome, as representative of the world-power.

³ Recalls Ezekiel's description of the siege of Jerusalem by Babylon. The Prophet took his hair, divided in three parts, burning one part, cutting the second with a knife, scattering the third to the winds. So he showed Jerusalem falling by the threefold judgment of fire, sword and dispersion. Ezek. v. 1 ff. Here a similar treatment meted out to the enemy of Israel.

⁴ All civic life founded on the Roman ideal doomed as was Rome herself.

⁵ Cf. vi. 14.

⁶ Recalls the hail of the Egyptian Plague, Ex. ix. 24. Cf. also Josh. x. 11.

⁷ Estimates vary from 50 lbs. to upwards of 100 lbs.

⁸ The World-power, in itself a thing inconvertible, doomed to destruction. So Egypt and Babylon in O. T., so Rome.

PART V

THE VICTORY ACCOMPLISHED

(xvii.-xx.)

PART III (chapters iv. and v.) gave us the Victory Anticipated by the Revelation of the Things that are.

Part IV has marshalled in one stupendous panorama the successive scenes of the Judgment as they are beheld from heaven, the judgment upon Jerusalem in the loosing of the Seals and the blowing of the Trumpets and the judgment upon the persecuting World-power in the out-pouring of the Bowls. In this latter connection we had brought before us the three great powers against which the Christ is to wage His warfare, the Dragon of the Air, the Wildbeast of the Sea, and the False Prophet of the Land.

Now in Part V we see some of the actual details of the great campaign, as they were realized in history. We must bear in mind that from the Apocalypticist's point of view it was expected that the Judgment which had first fallen upon Jerusalem would find its final consummation in the destruction of Rome and the Empire. We, of course, see the Judgment in a larger perspective, but without falsifying any of the Apocalyptic anticipations. The Judgment did fall upon Rome, and, amid these lurid manifestations of Messiah's coming, the Church did

descend as the Bride City to take the place of the Harlot city of confusion. But although from the realm of the spiritual, the Seer may rightly consider the manifestation as complete, we, from the historical side, may rightly also consider the great conflict as still proceeding, with the results also foreseen by the Apostle as in process of accomplishment. Hence it is possible for us, while identifying the Harlot City as unquestionably in its primary sense Pagan Rome, and the mighty voices as predicting a desolation which should inevitably overtake the worship of false ideals in the Empire, also to see exemplified in the particular instance the principles of the World-judgment operative through the whole extent of History.

Again, while we are justified in seeing in the description of the descent of the City out of Heaven the beginnings of that historical Church which took the place both of the old Judaism, its shadow, and of the Roman ideal of Society, its travesty, we have to remember that the historical Church has not as yet by any means completely fulfilled the prophet's vision. Ideally, the Church is all as the Seer beheld it ; we ourselves have yet to present the realization before the eyes of men "awake at last."

The present section confines itself to a description of the Judgment, *first*, on Babylon, *i. e.* Rome ; *secondly*, on the Wildbeast and the False Prophet, *i. e.* the ideals of Rome, secular and religious ; *thirdly*, on the Dragon, *i. e.* the evil principle itself which, however, has its work to do in the universe until the end, when it too is consigned to the Lake of Fire.

The description of the Judgment on Babylon

is an impressive picture, drawn very largely from Old Testament accounts of the fate which overtook the older paganism. And impressively was the prediction fulfilled. "Babylon, the fortress of decadent heathenism, the eager searcher for new gods, and debaucher of the nations with a multiplicity of idols, in spite of her pomp, her pride, her wantonness, her lust of conquest, did fall, and her ancient glory pass away. . . . And so every Babylon will fall in turn ; and men, grown wise through their experiences of evil, will learn that there is no prosperity or joy on earth but in God and His salvation." ¹

Such a point reached is for the Seer the announcement of the Parousia, the preparation for that Marriage Feast of the Lamb, under which figure Christ Himself had announced His Coming.

Then follows a rapid and vivid sketch of the meaning of that Parousia, the riding forth of the Conquering Christ, the Faithful and True ; the angelic call to the fowls of the air to come together, like eagles to the carcase, for the great banquet on the defeated power ; and the casting of Wild-beast and False Prophet into the Lake of Fire.

But one thing remains, viz. the binding of the power of evil itself (apart from all its incarnations). This is described in chapter xx, the vision of the Binding of Satan for the thousand years, which is the symbol of the complete æon, the Day of the Eternal.

Beyond that, for the present section, the prophet's vision is somewhat broken. He dares not promise for the Church historical a long career of unbroken progress in holiness. De-

¹ Brown, *Great Day*, p. 195.

moniacal influences are not yet extinct;¹ there is a partial loosing of Satan out of his prison which may bring the outside nations yet again around the camp of the Saints and the Beloved City. But that too shall pass away. Evil shall at length have done its work in the development of a universe, and Death and Hades at last are cast into the Lake of Fire, the principle of evil with its external manifestation.

This is the final Judgment of which all historical Judgments are but foreshadowings. For Death and Hell and Satanism are reserved the Second Death; for the Saints of God the Second Resurrection which no death can ever touch.

The main divisions of Part V. are—

- (A) THE SOCIETY OF BABYLON, xvii.
- (B) THE DESTRUCTION OF BABYLON, xviii.
- (C) THE DESTRUCTION OF THE TRINITY OF HELL, xix, xx.

These are further divided as follows—

- (A) THE SOCIETY OF BABYLON, xvii.
 - 1. The Invitation to behold, 1-2.
 - 2. The Vision of Babylon, 3-5.
 - 3. The Angel's interpretation of the Seven-fold Mystery of Evil, 6-18.

¹ Cf. The Eddas, until the coming of the Mighty One

"To the Great Judgment,
The Powerful from above
Who rules over all.
He shall doom pronounce
And strifes allay,
Holy peace establish
Which shall ever be."

Then comes the binding of Fenriswulf and Loki and the appearance of the new heaven and earth.

- i. The Wildbeast.
- ii. The Heads.
- iii. The Wildbeast (Eighth manifestation).
- iv. The Horns.
- v. The Waters.
- vi. The Revenge of the Horns.
- vii. The Woman.

(B) THE DESTRUCTION OF BABYLON, xviii.

- 1. The first Voice, 1-3.
- 2. The second Voice, 4-20.
 - i. Warning to God's people.
 - ii. Imprecations on Babylon.
 - iii. The Dirge of the Kings, Merchants, and Mariners.
- 3. The third Voice, 21-24.
 - i. The Symbolic action.
 - ii. The fivefold desolation.
 - iii. The threefold cause of desolation.

(C) THE DESTRUCTION OF THE TRINITY OF HELL, xix., xx.

- 1. Triumphal anticipation, xix. 1-8.
 - i. The voice of the great multitude.
 - ii. The voice from the Throne.
 - iii. The voice (again) from the great multitude.
- 2. The Warfare of the Word, 11-21.
 - i. The Celestial Warrior (tenfold description).
 - ii. The Angel of the Sun.
 - iii. The destruction of the Wildbeast and the False Prophet.
- 3. The Last Judgment, xx.
 - i. The First Resurrection.
 - ii. The judgment of Satan.
 - iii. The last judgment (sevenfold picture).

THE VICTORY ACCOMPLISHED, XVII-XX.

(A) THE VISION OF THE WORLD—SOCIETY,
xvii.1. *The Invitation*, 1, 2.

i. And there came one of the Seven
Angels which had the Seven Bowls,
and spake with me, saying,

ii. Come hither ; I will show thee the judgment of the great Harlot¹

that sitteth upon many waters,²
with whom the Kings of the Earth
committed fornication ;³

and they that dwell on the Earth
were made drunken with the
wine of her fornication.⁴

iii. And he carried me away in spirit into a
wilderness.⁵

2. *The Vision*, 3-5.

i. And I saw a Woman seated upon a
Scarlet Wildbeast⁶

Jer. li. 13,
7
Is. xxiii. 17

Dan. vii. 7

¹ The same as the mystic Babylon (Rome), human society unfaithful to God and God-given privileges. The Prophets of O.T. apply the term *harlot* to Babylon, Samaria, Nineveh, and Tyre. In 2 Esd. xv. 47 Babylon (Rome) is changed into whoredom.

² From Jer. li. 13, "O thou that dwellest upon many waters." For meaning see verse 15.

³ Swete adduces the Herods as examples. See also Renan, *L'Antéchrist*, p. 430, note. The passage in Is. xxiii. 17 refers to Tyre. Cf. also Nahum iii. 4.

⁴ Jer. li. 7, "Babylon hath been a golden cup in the Lord's hand that made all the east drunken."

⁵ "The desolation of life without God" (Primasius). Isaiah's "Burden upon Babylon" (Is. 21) is, in LXX., "the vision of the Wilderness." God's presence is Paradise, His absence is Wilderness.

⁶ The Wildbeast from the Sea. "Scarlet" (κόκκινος) to be distinguished from "fire-red" (πυρρός), vi. 4; ix. 17 ;

- Dan. vii. 7 full of Names of blasphemy,¹
 having Seven Heads,
 and Ten Horns.
- ii. And the Woman
 was arrayed in Purple and Scarlet,²
 and decked with Gold, Precious
 Stones and Pearls,
 Jer. li. 7 having in her hand a Golden Cup³
 full of abominations,⁴ even the
 Dan. iv. 30 unclean things of her fornication,
 and upon her forehead⁵ a Name
 written, a Mystery,⁶ Babylon the
 Great,
 The Mother of the Harlots and
 the Abominations of the Earth.
- iii. And I saw the Woman drunken with
 the blood of the saints and with the
 blood of the martyrs of Jesus.
3. *The Interpretation, 6-18.*
 i. *The Seer's Wonder.*
 And when I saw her I wondered with
 a great wonder.⁷

Scarlet used interchangeably with *purple* as a symbol of wealth and luxury; a possible reference to the scarlet or purple of the Emperors. ¹ Cf. xiii. 1.

² Used interchangeably. Cf. Ezek. xxvii. 7, 16; Mark xv. 17, 20; Luke xvi. 19.

³ The simulated holiness of heathenism, which is the retribution to follow, becomes the vessel of God's wrath.

⁴ Βδελυγματων, from Daniel, quoted Matt. xxiv. 15; Mark xiii. 14.

⁵ Alludes to custom of Roman harlots. Cf. Seneca, *Rhet.* i. 2-7, "stetisti puella in lupanario . . . nomen tuum pendit a fronte."

⁶ Probably not part of the inscription: see verse 7.

⁷ The amazement of the Seer at finding a City apparently mighty and glorious which he had expected to find in ruins. Or perhaps amazed at the depravity of Babylon. Cf. Jer. l. 15; li. 37-41.

ii. *The Angel's offer.*

And the Angel said unto me,
Wherefore didst thou wonder?
I will tell thee the Mystery of the
Woman,
And of the Wildbeast that carrieth
her,¹ which hath the Seven Heads
and the Ten Horns.

Dan. vii. 7

iii. *The Mystery of Evil.*

Sevenfold

I. The Wildbeast that thou sawest

was,
and is not,
and is about to come² up out
of the Abyss and to go into
perdition.
And they that dwell on the earth
shall wonder,
they whose Name hath not
been written in the Book of
Life
from the foundation of the
world,
When they behold the Wildbeast
how that he was,
and is not,
and shall come.

Dan. xii. 1
Ps. lxxix. 28

¹ The Mystery of the Woman and of the Wildbeast is one mystery. "The Harlot-city is the burden which the Beast—the Empire—has to support" (Swete). Cf. 2 Esd. xxiii. 15.

² A Parody of Him Who was alive and died, and is alive for evermore, i. 18. The Wildbeast has his Parousia as well as the Christ. Historically the reference is to the incarnation of Roman imperialism which had perished with Nero but was expected again in Nero redivivus or Domitian. The fulfilment is seen in xix. 20 of the words "and to go into perdition."

2. Here is the mind that hath wisdom;¹
 The Seven Heads are Seven
 Mountains² on which the Wo-
 man sitteth;
 And they are Seven Kings;
 the five are fallen,³
 the one is,⁴
 the other is not yet come,⁵
 but when he cometh he must
 continue a little while.
3. And the Wildbeast that was and is
 not
 is himself an eighth,⁶
 and is of the seven,
 and he goeth into perdition.
4. And the Ten Horns which thou
 sawest are Ten Kings,⁷

Sevenfold

Dan. vii. 24

¹ Cf. xiii. 18.² The Seven Hills of Rome primarily (by a lapse into literalism). Cf. Virg., *Æn.* vi. 782, "septem qui una sibi mure circumdabit arces." Hor., *Carm. Sæc.* "di quibus septem placuere colles," etc.³ In all probability Augustus, Tiberius, Caligula, Claudius, Nero.⁴ Probably Vespasian. The short reigns of Galba, Otho, and Vitellius would hardly be considered, at any rate by a provincial.⁵ Probably Titus, whose reign was but for "a little while."⁶ At once Nero and Domitian. This would seem to fix the time of the writer as in the reign of Domitian, who was called by Tertullian "sub-Nero" and "portio Neronis de crudelitate." On this theory the writer is transferring himself back mentally to the reign of Vespasian, and then looking forward as a Seer towards his own time. This method illustrated in Daniel and other Apocalypses. Symbolically 8 denotes the beginning of new life, the octave, as the Sibylline name for Christ is 888.⁷ Probably the ten provincial Governors. Cf. xiii. 1.

Which have received no kingdoms as yet,

But they receive authority as kings with the Wildbeast for one hour,¹

These have one mind ;²

And they give their power and authority unto the Wildbeast ;

These shall war against the Lamb ;

And the Lamb shall overcome them, for He is Lord of Lords and King of Kings ;³

And they (also shall overcome) that are with Him

called,

and chosen,

and faithful.⁴

Deut. x. 17

Dan. ii. 47

Jer. li. 13

5. And he saith unto me,

The Waters⁵ which thou sawest where the Harlot sitteth are Peoples and Multitudes and Nations and Tongues.

6. And the Ten Horns which thou sawest and the Wildbeast

these shall hate the Harlot,⁶

¹ Their appointed season. Cf. use by Christ, John ii. 4 ; iv. 21, 23 ; Matt. xxiv. 36.

² The unity of hostile purpose which prevailed throughout the provinces.

³ From Deut. x. 17. Also Ps. cxxxvi. 3, and Dan. ii. 47. Cf. 1 Tim. vi. 15.

⁴ Cf. Matt. xxii. 14 for κλητοί and ἐκλεκτοί. The πιστῆς crowns the ἐκλογὴ and the κλησίς.

⁵ In the Chinese Yi-King the trigram ䷶ which means "waters," is used as the symbol of assembled multitudes of men. Thus the Hexagram Sze, composed of the two trigrams ䷶ and ䷶, is interpreted as the feudal hosts of King Wan.

⁶ It is through the provincial governors that the Imperial City is laid waste.

and shall make her desolate and naked,
and shall eat her flesh,
and shall burn her utterly with fire.¹
for God did put in their hearts
to do His mind,²
and to come to one mind,
and to give their Kingdoms unto the
Wildbeast
until the words of God shall be accom-
plished.

Ps. ii. 2 ;
lxxxix. 27

7. And the Woman whom thou sawest is the
Great City
which reigneth over the kings of the
Earth.³

(B) THE DESTRUCTION OF THE WORLD-
POWER, xviii.

I. *The First Voice*, 1-3.

i. After these things I saw another Angel
coming down out of the Heaven,
having great authority,
and the earth was lightened with his
glory.⁴

ii. And he cried with a strong Voice, saying,
She fell, she fell, Babylon the Great,

Is. xxi. 9 ;
Dan. iv. 30

¹ The punishment of an harlot who is a priest's daughter, Lev. xxi. 9. "No reader of the *Decline and Fall* can be at a loss for materials which will at once illustrate and justify the general trend of S. John's prophecy" (Swete).

² God uses the wicked as the instruments of His wrath. Note the entire absence of dualism in the Seer's account of the great conflict.

³ The words leave no doubt that Babylon is the apocalypticist's symbol of Rome. Cf. Aug., "veluti alteram in Occidente Babyloniam," "ipsa Roma quasi secunda Babylonia."

⁴ Cf. Ezek. xliii. 2 f.

And she became
a habitation of demons,
and a hold of every unclean spirit,
and a hold of every unclean and hated
bird.¹

Jer. ix. 11
Is. xiii. 21;
xxxiv. 14

Jer. li. 7;
xxv. 16, 27
Is. xxiii. 17

iii. For by the Wine of the wrath of her for-
nication
all the Nations have fallen,
and the Kings of the Earth committed
fornication with her,
and the Merchants of the Earth waxed
rich by the power of her wantonness.

2. *The Second Voice*,² 4-20

And I heard another Voice out of the Heaven saying, The Dirge
over
Babylon

i. *Warning to God's people.*

Jer. li. 6;
9, 45

Come forth, my people, out of her,³
that ye have no fellowship with her sins,
and that ye receive not of her plagues;
For her sins have reached⁴ even unto the
Heaven,

Jer. li. 9

And God remembered her iniquities.

ii. *Imprecations on Babylon.*

Ps. cxxxvii.
8
Jer. l. 29

Render unto her even as she rendered,⁵

¹ Cf. Is. xiii. 21 f.; xxxiv. 14 f.; Jer. l. 39; Zeph. ii. 14.

² In the whole dirge over Babylon the writer has in view the dirge over Tyre in Ezek. xxvi.-xxviii. Cf. also Is. xlvii. 15.

³ A frequent note in O. T. Cf. the call of Abram, Gen. xii. 1, the Exodus, the judgment on Dathan and Abiram, etc. Also cf. Jer. li. 6, 9, 45.

⁴ Ἐκολλήθησαν, "joined one to another," till they reached to the heaven.

⁵ Cf. Jer. xvi. 18, "I will recompense their iniquity and their sin double." Also general denunciation of Babylon in O. T., Ps. cxxxvii. 8; Jer. l. 29. Milligan suggests a reference to the double restitution asked of thieves.

and double unto her the double accord-
 ing to her works,
 in the Cup which she mingled mingle
 unto her double ;
 how much soever she glorified herself
 and waxed wanton
 so much give her of torment and
 mourning.

Is. xlvii. 7 ff.

For she saith in her heart,
 I sit as a Queen,
 and am no widow,
 and shall in no wise see mourning.

Therefore

In one day shall her plagues come,
 death and mourning and famine ;
 and she shall be utterly burned with
 fire,
 for strong is the Lord God which judged
 her.

iii. *The Dirge of the Kings, Merchants and
 Mariners.*

(a) *The Kings.*

And the Kings of the Earth who com-
 mitted fornication and lived wanton-
 ly with her shall weep and wail¹
 over her,

When they look upon the Smoke of her
 burning, standing afar off for the fear
 of her torment, saying,

“Woe, Woe, the Great City,
 Babylon,
 the strong City,
 for in one hour came thy judgment.”

Ezek. xxvi.

16 f.

Ezek. xxvii.

30, 33.

Ps. xlviii. 4 ;

Is. xxiii. 17

Ezek. xxvii.

35

Dan. iv. 30.

Ezek. xxvi.

17

¹ Cf. Mark xvi. 10 ; Luke vi. 25 ; Jas. iv. 9, for words
 “weep and lament.”

(b) *The Merchants.*Ezek. xxvii.
36, 30 f.

And the Merchants¹ of the Earth weep and mourn over her, for no man buyeth their merchandise² any more.

The Seven
Classes of
Merchandise

1. Merchandise of Gold and Silver and Precious stone and Pearls;

Precious
Wares

2. And fine Linen and Purple and Silk³ and Scarlet;

Attire

3. And all Citrus wood,⁴ and every Vessel of Ivory;⁵ and every vessel made of most precious Wood, and of Brass and Iron and Marble;

Furniture

4. And Cinnamon⁶ and Spice and Incense and Ointment and Frankincense;

Spices

5. And Wine and Oil and fine Flour and Wheat;

Food

6. And Cattle and Sheep and (merchandise) of Horses and Chariots and of Slaves;⁷

Agricultural
chattels

7. And Souls of men.

And the fruits⁸ which thy soul lusted after are gone from thee,

Souls of men

Ezek. xxvii.
13

¹ Read the passage in Ezekiel where the reference is to Tyre. Cf. the closing stanzas of Matthew Arnold's *Scholar Gypsy*, beginning "As some grave Tyrian trader, from the sea."

² Note the seven different classes of merchandise.

³ "Serice fabric," *σηρικὸν*, silk. An ἄ. λ.

⁴ *Thuia articulata*, citrus wood, valued for its markings, eyes of peacocks' tails, stripes of tiger; much sought after for dining-tables. Seneca had 300 tables of citrus wood with ivory feet.

⁵ Used for beds, couches, boxes, tables.

⁶ Not the spice but a cosmetic.

⁷ Regarded as chattels. Cf. Aristotle "*ἐμψυχον ὄργανον*," and Varro, *de Re rust.* I. 17, 1, "Instrumenti genus vocale et semivocale et mutum: vocale, in quo sunt servi; semivocale, in quo boves; mutum, in quo plaustra."

⁸ Autumn fruit; cf. Jer. xl. 10-12; "thy fruitage of the passion of the soul" (Benson).

and all things that were dainty and
sumptuous are perished from thee,
and men shall find them no more at all.

Ezek. xxvii.
30 f.

The Merchants of these things who were
made rich by her shall stand afar off,
for the fear of her torment, weeping
and mourning, saying,

“Woe, Woe,
the Great City,
she that was arrayed in fine Linen
and Purple and Scarlet,
and decked with Gold and Precious
stone and Pearl,
for in one hour so great riches was made
desolate.”

(c) *The Mariners*.¹

And every Shipmaster,²

Ezek. xxvii.
28 f.

Four

¹ Cf. with this whole section the splendid dirge over
Tyre in Ezekiel xxvii. and xxviii. Cf. the verses as given in
Skinner's *Ezekiel*.

“Who was like Tyre (so glorious)
In the midst of the sea?
When thy wares went forth from the seas—
Thou filledst the peoples;
With thy wealth and thy merchandise—
Thou enrichedst the earth.
Now art thou broken from the seas—
In depths of the waters;
Thy merchandise and all thy multitude
Are fallen therein.
All the inhabitants of the islands—
Are shocked at thee,
And their kings shudder greatly—
With tearful countenances.
They that trade among the peoples . . .
Hiss over thee;
Thou art become a terror
And art no more for ever.”

² “And all that handle the oar, the mariners, and all
the pilots of the sea” (Ezek. xxvii. 29),

and every one that saileth anywhither,
and mariners,
and as many as gain their living by sea,
stood afar off and cried out as they looked
upon the Smoke of her burning,
saying,

Ezek. xxvii.

³²
Ezek. xxvii.
30-36

What City is like the Great City? ¹
And they cast dust on their heads and
cried, weeping and mourning,² saying,
“Woe, Woe, the Great City whereby
were enriched all that had their
ships in the sea by reason of her
costliness,

Ezek. xxvii.
33

for in one hour was she made desolate.
Rejoice over her ³

Jer. li. 48

Heaven and Saints, and Apostles and *Four*
Prophets,
for God hath judged your judgment on
her.”

3. *The Third Voice*, 21-24.

i. *The Symbolic Action.*

Jer. li. 63 f.

And a strong Angel took up a stone as it
were a great Millstone,⁴

Ezek. xxvi.
21

And cast it into the sea,

¹ Cf. Is. xlvii. 10, “Thou hast said in thy heart, I am and there is none beside me.” Ezek. xxvii. 32, “Who is there like Tyre, like her that is brought to silence in the midst of the sea.”

² “And shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes . . . they shall weep for thee in bitterness of soul with bitter mourning” (Ezek. xxvii. 30 f.).

³ “Then the heaven and the earth shall sing for joy over Babylon” (Jer. li. 48). Note the contrast with xi. 10.

⁴ Jer. li. 62, “And it shall be when thou hast made an end of reading this book. that thou shalt bind a stone to it, and cast it into the midst of Euphrates, and thou shalt say, Thus shall Babylon sink and shall not rise again.” Cf. also Ex. xv. 5.

Dan. iv. 30

Saying, Thus with a mighty fall shall
Babylon, the Great City, be cast down,
and shall be found no more at all.

ii. *The Prediction of Desolation.*

Fivefold

Ezek. xxvi.
13

And the voice of Harpers and Minstrels
and Fluteplayers and Trumpeters shall
be heard no more at all in thee ;¹

Four

Jer. xxv. 10

And no Craftsman of whatsoever craft
shall be found any more at all in thee ;
And the voice of a Millstone shall be
heard no more at all in thee ;
And the Light of a lamp shall shine no
more at all in thee ;
And the voice of the Bridegroom and of
the Bride shall be heard no more at all
in thee ;²

iii. *The Cause of Desolation.*

Is. xxiii. 8

For thy Merchants were the Princes of
the Earth ;
For with thy sorcery³ were all the Nations
deceived ;
And in her was found the blood of Pro-
phets and of Saints, and of all that
have been slain on the earth.⁴

¹ Ezek. xxvi. 13, "I will cause the noise of thy songs to cease ; and the sound of thy harps shall be no more heard." Cf. also Is. xiv. 11.

² Jer. xxv. 10, "I will take from them . . . the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." Cf. also Jer. vii. 34 ; xvi. 9 ; xxxiii. 11.

³ Is. xlvii. 9-12, "The multitudes of thy sorceries and the great abundance of thy enchantments . . . Stand now with thy enchantments, and with the multitudes of thy sorceries, wherein thou hast laboured from thy youth." Cf. also Nah. iii. 4 (of Nineveh).

⁴ Cf. Ezek. xxiv. 6 ; Jer. li. 35, 49. So our Lord of Jerusalem, Matt. xxiii. 35.

(C) THE VICTORY, xix.-xx.

I. *Triumphal anticipation*, xix. 1-8.¹i. *The Voice of a great Multitude.*

Choral Ode

After these things I heard as it were a
great Voice of a great Multitude in
the Heaven,

Ps. civ. 35

Saying, Alleluia,² the Salvation, and the
Glory and the Power belong to our
God,

Ps. xix. 9

Ps. cxix.
137; Deut.
xxxii. 43

For true and righteous are His judg-
ments ;

For He judged the great Harlot which
did corrupt the earth with her
fornication ;

2 Kings ix. 7

And He avenged the blood of His
Servants at her hand.

Ps. civ. 35

Is. xxxiv. 10

And a second time³ they have said
Alleluia ;

and her Smoke goeth up ⁴ for ever and
ever ;

and the Twenty-four Elders and the
Four Living-ones fell down and
worshipped God that sitteth on the
Throne, saying, Amen, Alleluia.

Is. vi. 1 ; Ps.
xlvii. 8 ;
Ps. civ. 35

ii. *The Voice from the Throne.*

And a Voice came forth from the Throne,⁵

¹ These eight verses Arethas calls the "Te Deum" of Heaven.

² Here only (*i. e.* in verses 1, 3, 4, 6,) in N. T.

³ Two the number of certainty and support. "A second time" gives the force of witness such as compels assent.

⁴ Cf. Gen. xix. 28 at the destruction of Sodom and Gomorrah. Cf. xiv. 11 ; xviii. 9.

⁵ Not ἐκ (out of) but ἀπὸ (from), *i. e.* from the direction of the Throne. Nothing to intimate who was the speaker. Bousset thinks the Lamb, Swete an Angel of the Presence.

Ps. cxxxiv. 1
Ps. cxxxv. 1
Ps. xxii. 23;
cxv. 13

Saying, Give praise to our God,
all ye His servants,
ye that fear Him,
the small and the great.¹

iii. *The Second Voice of a great Multitude.*

Dan. x. 6
Ezek. i. 24;
xliii. 2.

And I heard as it were the Voice of a
great Multitude,
and as the Voice of many Waters,
and as the Voice of mighty Thunders,
Saying,

Ps. civ. 35;
xciii. 1

Alleluia, for the Lord our God, the
Almighty reigneth ;

Let us rejoice and be exceeding glad ; Sevenfold
And we will give the glory unto Him,
For the Marriage ² of the Lamb is come,
And His Wife hath made herself ready,³
And it was given unto her that she
should array herself in fine linen,
bright and pure ;⁴
For the fine Linen is the righteous
acts ⁵ of the Saints.

¹ Ps. cxv. 13, "He will bless them that fear the Lord, both small and great."

² "The first note of transition to the final Vision of the book" (Swete). For the first time the writer alludes to this familiar conception of the Messianic coming. In the Gospel it is specially prominent through the Parables given in Matt. xxii. 2 f.; xxv. 1 f. S. John himself has the same idea as is evident in iii. 28, 29. The idea of Marriage as expressing the relation between God and His people common in O. T., especially in Hosea. Hence disloyalty to God regarded as adultery.

³ Cf. Eph. v. 25, where the preparation is regarded as the act of Christ. Both aspects are necessary.

⁴ Contrast the Bridal dress with the Harlot dress, xvii. 4.

⁵ Δικαιώματα, the "righteousnesses." The righteousness which is first imputed must become at last our own. "Christ must not only be on us as a robe but in us as a life" (Milligan).

And he saith unto me,
Write, Blessed¹ are they which are
bidden to the Marriage supper of the
Lamb.

Fourth
Beatitude

And he saith unto me,
These are true words of God.
And I fell down before his feet to
worship him.

And he saith unto me,
See thou do it not ;
I am thy fellow-servant with thee and
with thy brethren that hold the
Testimony of Jesus ;
Worship God, for the Testimony of
Jesus is the spirit of prophecy.²

2. *The Warfare*, xix. 11-21.

i. *The Word of God.*

Ezek. i. 1

And I saw the Heaven opened and
Behold, a White Horse,
and He that sat thereon³ called Faithful
and True,⁴
and in righteousness He doth judge
and make war.⁵

Ps. xcvi. 13

(*The Ten attributes of the Word.*)

Cf. i. 13-16

Dan. x. 6

1. And His eyes are a flame of Fire,⁶
2. And upon His Head are many
Diadems ;⁷

¹ This Beatitude recalls Luke xiv. 15.

² *i. e.* the life of witness is the essence of that prophetic function for which the servant of God is responsible.

³ Not the same as the Rider on the White Horse of vi. 2 (*q. v.*). Here a symbol of Christ in His conquering career, the Christ of universal History, Judge and Warrior.

⁴ Cf. i. 5 ; iii. 7, 14.

⁵ Cf. Is. xi. 3 ff.

⁶ Cf. i. 14.

⁷ Symbol of *rule* as compared with "crown" (*στέφανος*) the symbol of victory.

3. And He hath a Name written which no one knoweth but He Himself;¹
4. And He is arrayed in a Garment sprinkled with Blood;²
5. And His Name is called the Word³ of God;
6. And the armies which are in the Heaven followed Him upon White Horses,⁴ clothed in fine Linen, white, pure;
7. And out of His Mouth proceedeth a sharp Sword that with it He should smite the Nations;
8. And He shall rule them with a Rod of Iron;⁵
9. And He treadeth the Winepress of the fierceness of the wrath of Almighty God;⁶
10. And He hath on His Garments and on His Thigh⁷ a Name written, King of Kings and Lord of Lords.⁸

Is. xi. 14
Ps. ii. 8

Joel iii. 13
Amos iv. 13

Deut. x. 17

¹ Cf. Gen. xxxii. 29.

² The *paludamentum* of His warfare. Cf. Is. lxiii. 1 ff.

³ Logos, Johannine. Cf. John i. 1 ff.; 1 John i. 1.

⁴ "As the Lamb, Christ is followed by the Saints (xiv. 4); but as the Celestial Warrior, coming from Heaven to earth upon a mission of judgment, He brings with Him the Angels" (Swete).

⁵ Cf. ii. 27; xii. 5.

⁶ Is. lxiii. 1 ff.

⁷ Cf. Cic. *Verr.* iv. 43, "Signum Apollinis pulcherrium, cuius in femore literulis minutis argenteis nomen Myronis erat inscriptum." Swete thinks the writer may have seen some equestrian statue inscribed in this manner.

⁸ In xvii. 14 the Lamb is called "Lord of lords and King of kings."

ii. *The Angel of the Sun.*

And I saw one¹ Angel standing in the Sun ;

Ezek. xxxix.
17 f.

And he cried with a great Voice,
Saying to all the birds that fly in the
Mid-heaven,²

Come, be gathered together unto the
great Supper of God ;³

That ye may eat the flesh of Kings and
the flesh of Captains, and the flesh of
the Mighty,

And the flesh of horses and of them
that sit thereon ;

And the flesh of all men, both free and
bond and small and great.⁴

iii. *The Enemy.*

Ps. ii. 2

And I saw the Wildbeast, and the Kings
of the Earth, and their Armies
gathered together to make war
against Him that sat on the Horse
and against His army ;

And the Wildbeast was taken,
and with Him the False Prophet⁵ that
wrought the signs in his sight,
wherewith he deceived them that had
received the Mark of the Wildbeast

¹ A single angel as in xviii. 21.

² Cf. viii. 13 ; xiv. 6.

³ Read the whole passage in Ezek. xxxix. 17 f., where the slaughter of Gog is described.

⁴ Ezek. xxxix. 20, "Thus shall ye be filled at My table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." Contrast with the Marriage Supper of the Lamb.

⁵ The destruction of the world-embodiments of Violence and Falsehood in Rome (and elsewhere) is an anticipation of the destruction of the Evil itself (the Dragon) which is yet to come.

and them that worshipped His Image ;

Gen. xix. 24;
Is. xxx. 33

They twain were cast alive into the Lake of Fire,¹

Ezek. xxxviii
22

that burneth with Sulphur,
and the rest were killed with the Sword of Him that sat upon the Horse, which came forth out of His Mouth,²

Ezek. xxxix.
17-20

and all the birds were filled with their flesh.³

3. *The Judgment, xx.*

i. *The first Resurrection, 1-6.*

(a) *"The Binding of Satan.*

And I saw an Angel coming down out of the Heaven,

having the Key of the Abyss,⁴

and a great chain on his hand ;⁵

Gen. iii. 1

And he laid hold on the Dragon, the primeval Serpent,⁶

¹ Cf. Dan. vii. 11, "I beheld even till the beast was slain and his body destroyed and given to the burning flame," by which was implied the destruction of the Fourth Empire. Cf. also Num. xvi. 30. The lake is a pool of blazing sulphur where these incarnations of evil will be utterly consumed, not a bottomless pit where kept for security. The *Ascension of Isaiah* has it, "He will drag Beliar into Gehenna and also his armies."

² Cf. verse 15 and, with this, Eph. vi. 17 and Heb. iv. 12.

³ Swete quotes a Rabbinical parallel, "et aves cibis exinde habebunt septem annos."

⁴ Cf. ix. 1. The Abyss is contrasted with the Lake. The principle of Evil is restrained but is not yet abolished from the universe, still having its place in the discipline of the saints.

⁵ A manacle or fetter. Cf. Acts. xii. 7. It is lying *on* not *in* the hand of the Angel.

⁶ That is the animal survival, the doomed animalism from which man is separated by a Divinely decreed

Zech. iii. 1

which is the Devil and Satan,
and bound him for a Thousand
Years,¹
and cast him into the Abyss,
and shut and sealed it over him.²
That he should deceive the Nations
no more,
until the Thousand years should be
finished,
after this he must be loosed a little
time.³

(b) *The Resurrection.*Dan. vii. 9 f.,
22

And I saw Thrones,
and they sat upon them,⁴
and judgment was given unto
them ;
And (I saw) the souls
of them that had been beheaded ⁵
for the Testimony of Jesus and
for the word of God,

"enmity," but the law of which still asserts itself in his members. It is this principle which will be eventually driven out from the earth as it has been cast down out of the heaven.

¹ A symbol not of time but of completeness. Christ's work has confined this principle of evil to the abyss. Men recognize it as belonging to the backward stretch of time, the negation of progress. Cf. Milligan, *Rev.*, pp. 347 f.

² The counterpart of the sealing of the Tomb of Christ, Matt. xxvii. 66.

³ "There is no point in the future at which he is able to be loosed. He has already been loosed. Hardly was he completely conquered for the Saints before he was loosed for the world" (Milligan). He goes about "knowing that he hath but a short time" (xii. 12).

⁴ Cf. Dan. vii. 27. The "they" includes Apostles (Matt. xix. 28) and Saints (1 Cor. vi. 3).

⁵ Πεπελεκισμένων, "beheaded with the axe," not with the sword as generally under the Empire (Acts xii. 2).

and such as worshipped not the
 Wildbeast nor his Image,
 and received not the Mark upon their
 Forehead and upon their Hand ;
 And they lived and reigned with Christ
 a Thousand years ;¹
 the rest of the dead lived not until
 the Thousand years should be
 finished ;
 this is the first Resurrection.²

(c) *Threefold Blessing.*

Blessed and holy³ is he that hath part Fifth
Beatitude
 in the First Resurrection ;
 over these the Second Death hath no
 power ;⁴
 but they shall be Priests of God and
 of Christ,
 and shall reign with Him a Thousand
 years.⁵

¹ As Christ now lives and reigns so live and reign with Him the martyr host. The 1000 years refers not to time but to completeness.

² Cf. John v. 25-28, the entrance into new life of faith in Christ.

³ This Fifth Beatitude distinguished from the others by this addition of "holy."

⁴ "The first is past already and for them there remains no other" (Swete).

⁵ Swete's note on this passage should be read where the origin of the symbol "a thousand years" is discussed at length. The question "How long are the days of Messiah?" was answered in very various ways. Some said 40 years, others 100, 600, 1000, 2000, 7000 years. The Slavonic Enoch divides history into the seven days of a week, each day lasting a 1000 years. The conception is rooted in Gen. i. and ii., and Biblical chronology itself shows signs of arrangement according to some such scheme. But it may be insisted upon that beneath all the estimates lay the symbolical rather than the mathematical use of figures.

ii. *The Judgment of Satan, 7-10.*

And whensoever the Thousand years shall
end,

Satan shall be loosed out of his
prison;

and shall come forth to deceive
the Nations which are in the four
corners of the earth, Gog and
Magog,¹

to gather them together to the war;
the number of whom is as the sand
of the sea.

Hab. i. 6

And they went up over the breadth of
the earth,²

and compassed the camp³ of the
Saints about,

and the Beloved City;

and Fire came down out of the Heaven
and devoured them.⁴

Ezek. vii. 2;
xxxviii. 2

Jer. xi. 15;
xii. 7
2 Kings i. 10

¹ Magog appears Gen. x. 2, but the symbol "Gog and Magog" is taken from Ezek. xxxviii. and xxxix., where the reference is to the Scythians. *Gogh* = "mountain," and *Mugogh* = "great mountain," so that the names referred primarily to the mountain barrier (the Caucasus), secondarily, to the barbarians beyond. The Apocalypists use the symbol of those barbarian hosts which, under the inspiration of evil, should disturb the security and endanger the safety of the City of God. Cf. *Carm. Sib.* iii. 319, 512, "Evil shall befall Gog and Magog, the Marsi and the Daci."

² Cf. Enoch lvi. 6, "They will march up and tread under foot the land of His elect ones, and the land of His elect ones will be before them a threshing floor and a path."

³ Παρεμβολή, "a reminiscence of Macedonian military life" (Swete). Reference also to the Church on the march of Num. ii. 2.

⁴ Gen. xix. 24; Ezek. xxxviii. 22, also possible reference to 2 Kings i. 10.

And the Devil that deceiveth them was
cast into the Lake of Fire and
Sulphur,¹

where are also the Wildbeast and the
False Prophet,
and they shall be tormented day and
night for ever.²

iii. *The Judgment*, 11-15.

And I saw a great White Throne,³
and Him that sat on it, from Whose
Face the Earth and the Heaven fled
away and there was found no place
for them ;⁴

and I saw the dead,⁵ the great and the
small standing before the Throne.

And (1) Books were opened ;⁶

Sevenfold

(2) and another book was opened
which is (the Book) of Life ;⁷

(3) and the dead were judged out of
the things which were written

¹ The final destruction of all evil. "From the Lake of Fire there is no release."

² "Safer to regard this as belonging to the scenery of the vision rather than to its eschatological teaching" (Swete).

³ The symbol of universal Judgment in holiness and righteousness.

⁴ Cf. 2 Pet. iii. 10-13.

⁵ The spiritually dead, for the scene contemplates evil alone.

⁶ Based upon Dan. vii. 10. Cf. Enoch xc. 20, "that other took the sealed books and opened them before the Lord of the sheep" *Apoc. Baruch*, xxiv. 1, "behold the days come and the books will be opened in which are written the sins of all those who have sinned"; 2 Esd. vi. 20, "the books will be opened in the face of the firmament and all shall see together."

⁷ Cf. iii. 5; xiii. 8 and Enoch xlvii. 3, "the books of the living were opened before Him."

Gen. xix. 24.
Ezek
xxxviii. 22

Is. vi. 1;
Dan. vii. 9

Dan. ii 35

Dan. vii. 10

Ps. lxix. 28

Ps xxviii. 4;
lxii. 12
Jer. xvii. 10

in the books according to their works ;¹

(4) and the Sea gave up the dead which were in it ;²

(5) and Death and Hades gave up the dead which were in them ;³

(6) and they were judged every man according to their works ;

(7) and Death and Hades were cast into the Lake of Fire.⁴

This is the Second Death, the Lake of Fire,⁵

and, if any was not found written in the Book of Life,
he was cast into the Lake of Fire.

(END OF PART V)

¹ Cf. Rom. ii. 5 ; 2 Cor. v. 10, xi. 15.

² The reference seems to be to the fact that no dead anywhere shall escape the Judgment, cf. Ps. lxxviii. 22 ; cxxxix. 9.

³ Death and Sheol no refuge for the sinner from the face of God in judgment, cf. again Ps. cxxxix. 8. The passage has no relation to the "harrowing of hell," by which Christ set souls free for Paradise.

⁴ Death and Sheol have now had their uses and are themselves destroyed.

⁵ Cf. ii. 11 ; xx. 6, "identified here, and again in xxi. 8, with the Lake of Fire" (Swete). Cf. also Matt. xxv. 41 ; Enoch xc. 20, 24.

⁶ Contrast the Lake of Fire with Dante's Lake of Light in Paradise, xxxi., the snow-white Rose of Bliss.

PART VI

THE PERFECT CHURCH

(xxi.-xxii. 5.)

IT is not without special significance that as the first two chapters of the Bible contain the revelation of God's plan of the universe and of man's *failure* to realize it, so the last two chapters should contain the vision of the plan at last realized (after the toil of aeons and the conflict with false ideals), through the triumph of the Triune God over the Trinity of Hell. Thus, although the arrangement of the books of Holy Scripture may be chronologically inaccurate, it is otherwise most fitting and suggestive.

The whole section should be compared with Part II as Part V was to be compared with Part III, i.e. *The Church Perfect* with *the Church Imperfect*.

There are three main divisions, as follows :

(A) THE NEW CREATION, xxi. 1-8.

(B) THE NEW CITY, xxi. 9-27.

(C) THE NEW PARADISE, xxii. 1-5.

The reason of the sequence is obvious because, *first* must be a new *World*, a new order of things, a new dispensation ; *secondly*, a new *Society*, and *thirdly*, there will be realized a new *joy* of life.

A more detailed analysis reveals the following scheme :

(A) THE NEW CREATION, xxi. 1-8.

1. *The Seer's first view of the new order.* The old Heaven, Earth and Sea (i. e. *spiritual atmosphere, established order and troubled nations*) have all passed away to give place to the New Heaven and the New Earth, while the Sea is no more.
2. *The first view of the descending City*, which comes down from the spiritual world to the world of men, like a Bride adorned for her husband.
3. *The three Heavenly Utterances*, proclaiming
 - i. The perfect (*sevenfold*) Presence of God with His people ;
 - ii. The rejuvenescence of creation ;
 - iii. God as the Author and Finisher, with the (*threefold*) Promise to the saints and the Divine Warning against every form of sin.

(B) THE NEW CITY, xxi. 9-27.

1. *The Vision of the City*, 9-14.
 - i. The invitation given by one of the Angels of Judgment to behold ;
 - ii. The vision itself ;
 - iii. The external appearance of the City (*sevenfold*), viz.—
 Her Light, (naturally the first thing seen) ;
 Her Wall ;
 Her Gates ;
 Her Sentinels ;
 Her Gate-Names (those of the Twelve Tribes) ;

Her Courses ;

Her Course-Names (those of the Twelve Apostles) ;

2. *The Structure of the City*, 15-21.

- i. The measurement of the City, foursquare, cubic ;
 - ii. The Wall of Gold, bulwarks of Holiness ;
 - iii. The Courses exhibiting every variety of preciousness, as the Apostles illustrated all varieties of Christian grace.
3. *The Polity of the City*, 22-27 (sevenfold).
- i. The Temple—God and the Lamb ;
 - ii. The Light—God and the Lamb ;
 - iii. The Nations to walk in the light thereof ;
 - iv. The Kings to bring their glory therein ;
 - v. The Gates never to be shut throughout the endless day ;
 - vi. The Nations to bring their glory and honour therein ;
 - vii. All defilement excluded.

(C) THE NEW PARADISE, xxii. 1-5 (follows Gen. ii.).

1. *The River of Life*.

- i. Proceeding from the Throne of God and of the Lamb ;
- ii. Bright as crystal ;
- iii. Flowing through the Broadway of the City, so accessible to all.

2. *The Tree of Life*.

- i. With all-abundant variety of fruit ;
 - ii. Unfailing fruitfulness ;
 - iii. Medicinal power for those without.
3. *No more Curse*, with the result of perfect (*sevenfold*) blessedness.

- i. The Throne of God and the Lamb set up in the City ;
- ii. The Servants of God able to do Him service ;
- iii. The Servants of God to see His face ;
- iv. They bear His Name on their foreheads ;
- v. They have no more night ;
- vi. They find in God their light and sun ;
- vii. They reign for ever and ever.

The curse made man the slave of sin ; the new Paradise brings man his royalty. When man learns this in very truth, viewing his Church life not merely as salvation from punishment or the earning of reward, or the enjoyment of happiness, but as a life of progressive royalty and continuous victory, then

“He shall start up and stand on his own earth ;
Then shall his long triumphant march begin.”

THE PERFECT CHURCH, xxi.—xxii. 5.

(A) THE NEW CREATION, xxi. 1–8.

1. *The New Heaven and Earth.*

And I saw a new Heaven and a new Earth,¹

For the first Heaven and the first Earth
are passed away,²

Is. lxxv. 17
lxxvi. 22

¹ An expectation nourished by Prophecy and Apocalypse alike. Cf. Isa. lxxv. 17 ; lxxvi. 22 ; Enoch xlv. 4 f. “I will transform the heaven and make it an eternal blessing and light. And I will transform the earth and make it a blessing” ; *Apoc. Baruch*. xxxii. 6, “The Mighty One will renew His Creation” ; also 2 Esd. vii. 43. For “new” see ii. 17 ; iii. 12 ; v. 9 ; xiv. 3 ; Heb. viii. 13. The triumph of Christ is the Palingenesia of the Universe : “God that created all things can renew.”

² Cf. xx. 11.

And the Sea is no more.¹

2. *The New Jerusalem.*

And I saw the Holy City,² the New Jerusalem,

Coming down³ out of the Heaven from God,

Prepared as a Bride adorned⁴ for her husband.

3. *The Three Heavenly Utterances.*

i. *First Utterance.*⁵

And I heard a great Voice out of the Throne,

Saying,

Behold the Tabernacle of God is Sevenfold with men,⁶

Is. lii. 1

Is. lxi 10

Ezek. xxxvii.
27 ; Zech
ii. 10

¹ The reference is not to the physical sea, but to the unrest, instability, inconstancy and barrenness of human life which in the true City of God have no further place or use. "Tunc non erit seculum vita mortalium turbulentum et procellosum" (Aug.). The abolition of the sea is a feature in several Apoc. writings, e.g. *Assumption of Moses*, "The sea will return into the abyss and the fulness of waters will fall." The sea was to the ancients generally an object of terror and mistrust.

² Cf. Heb. xi. 10. The Bride and the City, as has already been noticed, are equivalent symbols of sanctified human society.

³ Cf. iii. 12. The idea is in the Rabbinical writings, e.g. *Sohar Gen.*, "God will build Jerusalem and cause her to descend in the midst out of heaven." Swete compares with Jas. i. 17 as "in an especial manner true of the highest form of corporate human life."

⁴ Κεκοσμημένην, cf. xix. 7 ; Judith xii. 15. Also 1 Pet. iii. 3.

⁵ Of the three Utterances descriptive of the blessedness of the redeemed Society, the first states the material of that blessedness, the second (central) its essential character, and the third its results.

⁶ That which was dimly foreshadowed when Israel in the Wilderness gathered round the Tent of the Presence

Is. viii. 8

Is. xxv. 8;
Jer. xxxi.
16

2. And He shall tabernacle with them,¹
3. and they shall be His Peoples,²
4. and God Himself shall be with them,³
5. and He shall wipe away every tear
from their eyes,⁴
6. and Death shall be no more,⁵

is realized at last. Christ makes us feel that the whole world is the Temple of God. The clouds, the blue of Heaven, the mountains and the trees, are its roof and walls, the flowers its embroidered carpet, and the heart of man its Holy of Holies. To feel this is to know, at least in part, the new song of Heaven.

¹ We have with us not only the Tent but the Presence. That which flickered across the precious stones of the Breastplate, interpreting the dark mysteries of life, that Presence which the Jews in the Temple heard say, "Let us depart hence," when they completed their rejection of Messiah, is made ours for ever, thus making our little hearts infinite as Heaven and our little lives Eternity.

² Not merely "His people." There is no longer one peculiar people, but all the nations who bring their glory into the City of God become His *peoples*, and preserve their gifts distinct. God has room for all types of character in the City of God. There is no equality in the sense of a common levelling down to type, but unity of corporate life combined with diversity of individual service. Perhaps to this the new song owes something of its harmony.

³ There is more implied here than that God will dwell with men. As God possesses them, so they, reciprocally, shall possess him. "The Lord is the portion of my lot."

⁴ Here we enter upon some elements of the heavenly life which are the results of God's presence with men. This does not mean that tears are now no more, but that, when they flow, God will wipe them away. The Presence shall be sorrow's cure. As Jesus stood beside the bier and said "Weep not," so the Presence which fills the City of God will, when the tears of sorrow start, wipe them away with His all-encircling love. Our tears, shed in communion with God, shall be "transformed to Orient pearls."

⁵ A hard saying to some, as applied to our earthly life,

Is. lxxv. 19, 17

7. neither shall there be Mourning, nor
Crying, nor Pain any more ;¹
The first things passed away.²

ii. *Second Utterance.*

Is. vi. 1 ; Ps.
lvii. 8

And He that sitteth on the Throne said,³
Behold, I make all things new,⁴

Is. xliii. 19

And He saith, Write, for these words are
faithful and true.

iii. *Third Utterance.*

And He said unto me,

They are come to pass,

I am the Alpha and the Omega,⁵

the Beginning and the Ending.

Is. lv. 1

I will give unto him⁶ that is athirst of
the Fountain

but it is nevertheless true that perfect fellowship with Christ is perfect victory over death. Not that the Christian may expect immunity from physical death, but that in Christ physical death is not death at all. "He that hath the Son hath life." "To fall asleep is not to die." "Death is necessary so long as change is necessary," and "when that which is perfect is come then that which is in part shall be done away."

¹ For the same reason. For perfect conformity to the Will of God leaves us nothing to regret, nothing for which to mourn. And all pain is swallowed up in the triumph of Divine love.

² Cf. xx. 11.

³ For the first time in the Book God Himself is the speaker directly, not through the Angel of the Presence.

⁴ The essential character of the Messianic dispensation.

⁵ A declaration of the all-embracing function of God in Creation. His work completes the circle. He is all in all at first ; He is all in all again when the triumphant Christ delivers up to Him the Kingdom,

" He dwells in all,
From life's minute beginnings, up at last
To man."

⁶ The three promises, Life, Victory, Sonship.

Zech. xiv. 8

2 Sam. vii. 14

Gen. xix. 24;

Is. xxx. 33

Ezk. xxxviii.

22

of the Water of Life freely;¹
He that overcometh shall inherit these
things;²

And I will be his God and he shall be
My son.³

But for the Fearful and Unbelieving,⁴
and Abominable and Murderers,
and Fornicators and Sorcerers,
and Idolaters and all the Liars,

their part shall be in the Lake that
burneth with Fire,⁵
which is the Second Death.

(B) THE NEW CITY, 9-27.

I. *The Vision of the City*, 9-14.

i. *Invitation*.

Lev. xxvi. 21

And there came one of the Seven Angels
who had the Seven Bowls, who were
laden with the Seven last Plagues,⁶
And he spake with me,

¹ The promise of *Life*. In communion with Him with whom is the Fountain of Life, we have access to the living water of which if a man drink he shall live for ever.

² The promise of *Victory*, the victory which enlarges life and gives us access to our inheritance.

³ The promise of *Sonship*, which makes life sweet and victory worth the winning. Life becomes assured to us through our living personal relationship with the Eternal.

⁴ Indifferent citizens are bad citizens. Those who are too diffident, too incredulous, too fainthearted to make use of the privileges of the Kingdom are unfit subjects.

⁵ The unfit are the slaves of anarchy and misrule and of all that tends to disintegration and death.

⁶ Not without significance that one of the Angels of Judgment bears the invitation. It is ever the instrument of God's wrath against sin who opens our dull eyes and rends away the veil from the glories to be beholden. We need not fear to have the Angel of Judgment for our interpreter and guide.

Saying, Come hither, I will shew thee
the Bride, the Wife of the Lamb.

ii. *Vision.*

And he carried me away in spirit to a
mountain¹ great and high

And he showed me the Holy City,²
Jerusalem,

Coming down out of the Heaven from
God, having the glory of God.

iii. *Characteristics.*³

1. Her Light⁴ like unto a stone most Sevenfold
precious,

as it were a Jasper stone,
clear as crystal ;

2. Having a Wall great and high ;⁵

Ezek. xl. 1

Is. lii. 1
Is. lviii. 8

Is. lx. 1

¹ As Satan took Christ to the high mountain to give Him a view of the Kingdoms of Time and their glory, so the Angel of the judgment of God here takes the Apostle to the top of an exceeding high mountain to behold the descending New Jerusalem. More privileged than Moses, we can not only view our inheritance but enter therein and dwell.

² The goal of all social life, the dream of Plato no less than of the Jewish Prophets, the ultimate object of political no less than ecclesiastical institutions.

³ The Seer beholds successively (*a*) the Light of the City, (*b*) its Walls, (*c*) its Gates, (*d*) its Sentinels, (*e*) its Gate-names, (*f*) its Courses, (*g*) its Course-names, the order which naturally suggests itself.

⁴ Men first ought to be attracted to the Church by its Light. As Camelot gleamed when King Arthur reigned there, so ought God's kingdom to shine before men. Christ says, "Ye are the Light of the world" even as He says, "I am the Light of the world." The Church, with God's indwelling Presence, is a world with a light of its own, a sun whose rays are like those of the jasper, of crystalline clearness and purity.

⁵ The Wall great and high suggests that the Church is a "strong City; salvation will Jehovah appoint for walls and bulwarks." The Church is fenced not for exclusion but

Ezek. xlviii

31-34

3. Having Twelve Gates ;¹
4. And at the gates Twelve Angels ;²
5. And Names³ written thereon which
are the names of the Twelve
Tribes of the sons of Israel,
on the East three Gates,
and on the North three Gates,
and on the South three Gates,
and on the West three Gates.
6. And the Wall of the City having
Twelve Courses ;⁴

for inclusion, so that none shall make her afraid, no evil thing enter, no invader break through or climb over to hurt or destroy. From the walls of the New Jerusalem the daughter of Zion may laugh every enemy to scorn.

¹ The Walls are, as just suggested, for inclusion, not for exclusion. Hence the gates. They are N., E., S. and W., so that men may enter from whatsoever side they approach. The gates are narrow enough to keep out burdens, just as through the Needle's-eye at Jerusalem the camel could not pass unless its load were first removed ; yet broad enough, as is presently to be pointed out, to take in all the glory of the nations.

² Angel warders, so that none may enter unchallenged. They stand like the cherubim at the gate of the primeval Paradise, to keep the way of the Tree of Life, or like the city guards of Nehemiah to see that none bear a burden into the city on this never-ceasing Sabbath. They stand, like Ithuriel in *Paradise Lost*, to test with omniscient spear the motives of all who essay an entrance.

³ The *gate-names* are those of the Twelve Tribes of Israel, for from the hopes and aspirations of Israel came to the world entrance into the Kingdom of God on earth. These have invited from afar the outside nations into the light and security of the City of God.

⁴ Not foundations, but *courses*, the regular layers of precious stones which make the bulwarks of the City. These denote the successive and varied deposits of teaching, each precious beyond all price, which reveal the comprehensiveness of the Divine plan and the universality of

7. And on them twelve Names of the
Twelve Apostles of the Lamb.¹

Ezek. xl. 3-5

2. *The Structure of the City*, 15-21.

And he that spake with me had for
a measure a Golden Reed to measure
the City,²

and the Gates thereof,
and the Wall thereof.

Ezek. xliii. 16

i. *The City*.

And the City lieth Foursquare, and the
length thereof is as great as the breadth;
And he measured the City with the Reed,
Twelve-thousand furlongs,
The length and the breadth and the
height thereof are equal.³

God's grace. Thus the bulwarks of the Church are not the contribution of one school or of one Apostle, but the synthesis of all, which is Christ Himself. Cf. 1 Cor. iii. 21. "All things are yours."

¹ The course-names are those of the Twelve Apostles. These did their special work, and God honours that work in the building up of His Church. He regards not the imperfection of the individual teacher, but the perfection of the synthesis. The mention of the Twelve suggests the thought as to whether the writer could have included himself. Some think not, but, on the other hand, there may have been the proud consciousness of the Apostolic prerogative committed to him by Christ Himself.

² The measurement suggested by Ezekiel xl. 3, ff. Cf. xi. 1. Here not a natural reed cut from the marsh, but a golden rod such as would suggest the perfection and holiness of the angelic work.

³ The perfect cube suggestive of flawless perfection. Due probably to the thought of the Holy of Holies, but the symbol common among the Greek thinkers (cf. Plato *Protagoras* and Aristotle *Eth. Nic.*) Many ancient cities formed on a similar plan. Cf. Benson, *Apocalypse*, p. 106. Cf. also the Kaaba of Islam, a perfect cube of 30 ft.

ii. *Wall.*

Ezek. xl. 5

And he measured the Wall thereof a Hundred-and-forty-and-four cubits,¹ the measure of a man, which is the measure of an angel ;

Is. liv. 11

And the building of the Wall thereof was Jasper ;
And the City was pure Gold, like unto pure Glass.²

iii. *Courses.*

The Courses of the Wall of the City were adorned with all manner of Precious-stones ;³

The first Course Jasper,
the second, Sapphire,
the third, Chalcedony,
the fourth, Emerald,
the fifth, Sardonyx,
the sixth, Sardius,
the seventh, Chrysolite
the eighth, Beryl,
the ninth, Topaz,
the tenth, Chrysoprase,
the eleventh, Jacinth,
the twelfth, Amethyst.

And the Twelve Gates were Twelve Pearls,
Each one of the several Gates was of one Pearl,⁴

¹ 12 × 12, the number symbolic of completeness.

² The streets of gold, translucent as glass, for the avenues of the City of God are paths of holiness, where life is open to the eye of God and man.

³ Of precious stones, because the gifts which make the bulwarks of the Church are manifold in their variety, yet all alike beautiful and precious.

⁴ Pearl is the one gem of the Gospel, suffering transformed into preciousness, irritation conquered and

and the Broadway of the City was pure Gold, as it were transparent Glass.

3. *The Polity of the City, 22-27.*

Amos iv. 13

i. And I saw no Temple therein, for the Lord God, the Almighty is the Temple thereof and the Lamb;¹

Sevenfold

Is. lx. 1, 6,
10, 13

ii. And the City hath no need of the Sun neither of the Moon to shine upon it; for the glory of God did lighten it, and the Lamp thereof is the Lamb.²

Ps. lxxxix.
27

iii. And the Nations shall walk amidst the light thereof;³

Is. lx. 1 f.

iv. And the Kings of the Earth do bring their glory into it;⁴

v. And the Gates thereof shall in no wise be shut by day, for there shall be no Night there;⁵

glorified. Well may such gems form the gates of the city, for through triumph over pain we enter into peace.

¹ Not because worship is out of date but because *all is temple*. Nothing is secular, all sacred. Cf. Zech. xiv. 20-21. The Holy of Holies is all, the outer court has no longer any place.

² No more luminaries, because *the Light* is there. The City of God is the City of Light.

³ The outside nations walk by the glow of the Church's light. Christianity influences even where it does not convert. Cf. *Modern Buddhism and Brahmanism*.

⁴ Long ago predicted by Isaiah, now fulfilled. The City of God seeks not kings but kings seek it. Constantine, Charlemagne, Alfred of England, Louis of France, brought their glory within the walls of the City.

⁵ No need, as in the mediæval fortress, to close the gates at sundown, lest some foe should enter. Jesus Christ is the ever-open door, the eternal invitation to the weary world to enter and find its rest.

vi. And they shall bring the glory and
the honour of the Nations into it ;¹

Is. lii. 1

vii. And there shall in no wise enter
into it

anything unclean,
or he that doeth abomination,
or a lie,²

Dan. xii.

Ps. lxi. 28

but only they which are written in
the Lamb's Book of Life.

(C) THE NEW PARADISE,³ xxii. 1-5.

1. *The River of Life.*

Zech. xiv. 8

And he shewed me a River of Water of
Life,⁴

¹ All, not kings only, find their highest glory within these gates. The poet is the greater poet if he sing as the minister and mouthpiece of God, the statesman the greater statesman if he interpret to the people the will of God for the time.

² A warning completes the series as in verse 8. The social life of heaven excludes all that is unclean and false. Babylon was full of "abominations" (xvii. 4); such have no place in the New Jerusalem. The writer's condemnation of falsehood is Johannine and reminds us of 1 John i. 6.

³ As Genesis describes a Paradise into which sin entered and death by sin, so the Seer makes announcement of a Paradise whence sin is for ever excluded, and wherein man finds eternal rest and joy. In contrast with the first Paradise it is of men, not of animals, a City life, not a forest life; a paradise of victory, not of probation; a paradise of strength, not of weakness. It is the Paradise of *spirit*, not of *sense*. It is prepared for in ii. 7.

⁴ Suggested by the fourfold river of Gen. ii. 10. A feature in most mythologies, symbolizing man's unquenchable thirst for life, mocked by the streams of earth, but satisfied at last by the stream from under the altar (cf. Ezek. 47) which is the life from the riven side. Christ stood and cried, "If any man thirst, let him come unto Me and drink." To hear the words, "Wash and be clean," "Drink and thirst no more," "Drink and live" is to

Gen. ii. 9 f.
Ezek. xlvii.
1, 7, 12

bright as crystal,
proceeding out of the Throne of God
and of the Lamb,
in the midst of the Broadway
thereof.

2. *The Tree of Life.*¹

Gen. ii. 9 ;
iii. 22
Ezek. xlvii.
1, 7, 12

And on this side of the River and on that
was the Tree of Life,
bearing Twelve manner of Fruits,
yielding its Fruit every month,
and the Leaves of the Tree were for
the healing of the Nations.²

3. *No more Curse.*

Zech. xiv. 11

And there shall be no curse any
more : ³

have complete experience of the power of the Christian life. Such a stream has all three qualifications mentioned in the text ; it is undefiled with the soil of earth ; it proceeds forth from the omnipotence of God and the eternal sacrifice of Christ ; it flows all along that great highway which man travels from Time to Eternity.

¹ The Tree of Life had its place in the old Paradise and was apparently forbidden to man until he had conquered the temptations of sense. It is the symbol of that growth, efflorescence and function of life by which humanity is to be comforted, sustained and healed. In the first Paradise it was not so attractive as the world-tree with its seductive fruit. Now it is accessible to all, on both sides of the river.

² The fruits are of all kinds to suit every taste ; perennial, since eternal life knows no winter. The leaves, representing the very foliation and outward aspect of life, promising grateful shelter and pleasant rest for the eye, are for the healing of those outside nations which are still unclean, abominable and untrue.

³ This marks the distinctive difference between the Paradise of Genesis and that of the Apocalypse. Into the former the curse intruded ; in the latter the curse is no more.

- i. And the Throne of God and of the Sevenfold Lamb shall be therein ;¹
 ii. And His servants shall do Him service ;²
 Ps. xvii. 15 iii. And they shall see His Face ;³
 iv. And His Name shall be on their foreheads :⁴
 v. And there shall be Night no more ;⁵
 Is. lx. 19 vi. And they need no light of Lamp,
 neither light of Sun,
 for the Lord God shall give them light ;⁶

¹ The blessedness of life in the New Paradise is seven-fold. First, the Throne of God and of the Lamb is therein. The dominion of God rejected and the Voice of God disobeyed, in the old Paradise, produced the curse. God enthroned in life makes Paradise.

² The curse came through the service of the serpent ; blessedness through the service of God. Our works "follow with us" into the life of Paradise.

³ The vision of God follows upon the service of God. The service of the serpent caused men to hide from the face of God ; the service of God brings us face to face with Him.

⁴ The curse branded Cain with the mark of shame ; the life of Paradise seals us with the Name of God. We are stamped His from our Baptism, and henceforth are no more our own. From living to self came our old unhappiness ; from living to God comes the joy of Heaven.

⁵ The curse brought the darkness of alienation from God ; the blessedness of Paradise is in basking in the light of His countenance. The evenings and mornings of Creation are now over and eternal day has dawned. "He that followeth Me shall not walk in darkness, but shall have the light of life."

⁶ Complementary to the foregoing. All light is from God. In Paradise are no false lights, no lesser lights, no "will o' the wisps," to lure us from the truth and wreck our hearts upon the shoals of time.

vii. And they shall reign for ever and ever.¹

¹ The curse made man the slave of sin ; the new Paradise brings man into his kingdom. This is the crown of Christ's redemptive work, the *continuous royalty* of the Christian.

(END OF PART VI)

PART VII

EPILOGUE

(xxii. 6-21)

THE Sæer has reached the end of his unveiling in the last section. With the description of the Church as the City of God he is able to open for mankind a way into the "continuing city" for which the world had waited. Here, he would say, is the home for those who have "come conquering from the Beast and his Image and the False Prophet," that they may sit down with Christ on His Throne. Here are the mansions prepared by the Bridegroom for the children of the bride-chamber. Here, even on our earth, too long the theatre of war and discord, too long the temple of Violence and Falsehood, is the Church with its open gates, foursquare to all the winds of heaven and shining, like a single pearl, with the light of God's face. It is the City of God which is also the City of man, the city

"Built to music, therefore never built at all,
And therefore built for ever."

Outside as yet is many a nation, vainly endeavouring to enjoy by itself, and in itself, the riches and glory of the world, vainly trying to resuscitate the dead power slain by the Faithful

and True, despairingly seeking for some Voice from Baal, some oracle from Apollo's deserted shrine—but all at last must find the true sphere of life, the native land of the human soul with God Who made man for Himself. Neither by day nor by night shall the gates of the New Jerusalem be shut. Within is the River of the Water of Life, untasted since man first parted from unity with God, but which all the waters of Styx and Acheron, of Phthlegethon and Cocytus have not washed away from memory. There is the Tree of Life from which sin has so long kept man an exile ; there the leaves of healing for the dying humanity without. All is hope and joy ; the "little flock" need no longer fear ; all things are made new ; the light of the City, like the light of a pearl, will draw every wanderer home and the sublime anticipation of prophecy be at length fulfilled—

" Nations shall come to thy light,
And kings to the brightness of thy rising."

The Epilogue is marked by great simplicity of structure and invites comparison with Part I, the Prologue, not only in general features, but even in detail.

The three main divisions are—

- (A) THE CONFIRMATION OF THE REVELATION, xxii. 6-9 (cf. with i. 1-3).
- (B) THE DELIVERY OF THE REVELATION, 10-15 (cf. with i. 4-7).
- (C) THE CONCLUSION, 16-21.

Each of these divisions is further divided as follows :—

(A) CONFIRMATION, 6-9.

1. *Testimony.*
2. *Blessing.* Sixth Apocalyptic Beatitude.
3. *Attestation.*

(B) DELIVERY, 10-15.

1. *Testimony.*
2. *Promise.*
3. *Blessing.* Seventh Apocalyptic Beatitude.

(C) CONCLUSION, 16-21.

1. *Testimony.*
2. *Promise.*
3. *Salutation.*

Fittingly indeed comes such an Epilogue as this to close, not only the prophecy of the Apocalypse, but the Canon of Holy Scripture itself. What new hope, what new splendour dawns upon human life, in spite of all the limitations by which human life itself is conditioned! Nay, the limitations themselves disappear: earth is lost in the sense of the open and realized heaven. "Even now its streets turn to gold under errands of duty, and its meanest hovels shine like celestial mansions when the heavenly Father's children are greeted in their doorways, and its works and cares and sympathies, the farm, the shop, the mill, the wharf, hospitals and schools and hustings, and council chambers and halls of justice—all have tints and lustres that fit them for foundation gems in the City of God. Immortality has begun."¹

¹ Dr. R. Holland.

and every one that saileth anywhither,
and mariners,
and as many as gain their living by sea,
stood afar off and cried out as they looked
upon the Smoke of her burning,
saying,

Ezek. xxvii.

32
Ezek. xxvii.
30-36

Ezek. xxvii.
33

What City is like the Great City? ¹
And they cast dust on their heads and
cried, weeping and mourning, ²saying,
“Woe, Woe, the Great City whereby
were enriched all that had their
ships in the sea by reason of her
costliness,

for in one hour was she made desolate.
Rejoice over her ³

Jer. li. 48

Heaven and Saints, and Apostles and *Four*
Prophets,
for God hath judged your judgment on
her.”

3. *The Third Voice*, 21-24.

i. *The Symbolic Action*.

Jer. li. 63 f.

And a strong Angel took up a stone as it
were a great Millstone, ⁴

Ezek. xxvi.
21

And cast it into the sea,

¹ Cf. Is. xlvii. 10, “Thou hast said in thy heart, I am
and there is none beside me.” Ezek. xxvii. 32, “Who is
there like Tyre, like her that is brought to silence in the
midst of the sea.”

² “And shall cry bitterly, and shall cast up dust upon
their heads, they shall wallow themselves in the ashes
. . . they shall weep for thee in bitterness of soul with
bitter mourning” (Ezek. xxvii. 30 f.).

³ “Then the heaven and the earth shall sing for joy
over Babylon” (Jer. li. 48). Note the contrast with xi. 10.

⁴ Jer. li. 62, “And it shall be when thou hast made an
end of reading this book, that thou shalt bind a stone to
it, and cast it into the midst of Euphrates, and thou shalt
say, Thus shall Babylon sink and shall not rise again.”
Cf. also Ex. xv. 5.

Dan. iv. 30

Saying, Thus with a mighty fall shall
Babylon, the Great City, be cast down,
and shall be found no more at all.

ii. *The Prediction of Desolation.*

Fivefold

Ezek. xxvi.
13

And the voice of Harpers and Minstrels
and Fluteplayers and Trumpeters shall
be heard no more at all in thee ;¹

Four

Jer. xxv. 10

And no Craftsman of whatsoever craft
shall be found any more at all in thee ;
And the voice of a Millstone shall be
heard no more at all in thee ;
And the Light of a lamp shall shine no
more at all in thee ;
And the voice of the Bridegroom and of
the Bride shall be heard no more at all
in thee ;²

iii. *The Cause of Desolation.*

Is. xxiii. 8

For thy Merchants were the Princes of
the Earth ;
For with thy sorcery³ were all the Nations
deceived ;
And in her was found the blood of Pro-
phets and of Saints, and of all that
have been slain on the earth.⁴

¹ Ezek. xxvi. 13, " I will cause the noise of thy songs to cease ; and the sound of thy harps shall be no more heard." Cf. also Is. xiv. 11.

² Jer. xxv. 10, " I will take from them . . . the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." Cf. also Jer. vii. 34 ; xvi. 9 ; xxxiii. 11.

³ Is. xlvii. 9-12, " The multitudes of thy sorceries and the great abundance of thy enchantments . . . Stand now with thy enchantments, and with the multitudes of thy sorceries, wherein thou hast laboured from thy youth." Cf. also Nah. iii. 4 (of Nineveh).

⁴ Cf. Ezek. xxiv. 6 ; Jer. li. 35, 49. So our Lord of Jerusalem, Matt. xxiii. 35.

Tree of Life,¹ and that by the Gates
they may enter the City.
Outside² the Dogs,
and the Sorcerers,
and the Fornicators,
and the Murderers,
and the Idolaters,
and everyone loving and making
Falsehood.³

(C) CONCLUSION, 16-21.

1. *Testimony.*

I, Jesus, send My Angel to testify unto
you these things for the Churches,
I am the Root and the Offspring of
David,⁴

the bright, the morning Star.⁵

And the Spirit⁶ and the Bride say, Come;
and he that heareth let him say, Come;
and he that is athirst let him come—
he that will, let him take Water of
Life free.⁷

I⁸ testify unto every man that heareth
the words of the Prophecy of this
Book;

¹ Cf. ii. 7.

² Benson translates, "Out, ye dogs;" but the evil ones
are already cast out.

³ Or "doing a lie" Cf. 1 John i. 6.

⁴ Cf. v. 5.

⁵ Cf. ii 28, also the description in Ecclus. 1. 6.

⁶ Equivalent here to the "spirit of the prophets," *i. e.*
the Prophets themselves. Hence the invitation to Christ
is addressed by the Prophetic order, and the Church
generally (the Bride), and the individual Christian (the
hearer).

⁷ Cf. Zech. xiv. 8.

⁸ The special attestation of Jesus in His own name.

Is. xi. 10;
Zech. vi.
12

Is. lv. 1

Deut. xxix.
20

Deut. iv. 2,
xxix. 20,
xii. 32

Gen. ii. 9,
iii. 22

If any man shall add unto them, God will add unto him the Plagues which are written of in this Book ;¹

and if any man shall take away from the words of the Book of this Prophecy, God will take away his part from the Tree of Life and out of the Holy City which are written of in this Book ;

2. *Promise.*

He saith who testifieth these things,

Yea,² I am coming speedily.

Amen,³ Come, Lord Jesus.

3. *Blessing.*

The Grace of the Lord Jesus with the Saints.⁴

(*The End.*)

¹ "It was not uncommon for writers to protect their works by adding a solemn adjuration to the Scribes to correct the copies carefully, and in no case to mutilate or interpolate the original" (Swete). The words suggested by Deut. iv. 2.

² Christ's answer to the threefold invitation.

³ Cf. i. 7.

⁴ A salutation of this kind unusual in Apocalypses, but suggests the Epistolary character of this work. The MSS. vary between "with all" and "with the saints," with the balance in favour of the latter.

A DICTIONARY OF SYMBOLISM
USED IN THE APOCALYPSE
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A

Abaddon, ix. 11.

The Hébrew מַבְדִּיל (1) *destruction*, cf. Job xxxi. 12 ; (2) *the place of destruction*, the realm of the dead, Prov. xv. 11. In the Apocalypse the word is personified and rendered as equivalent to Ἀπολλύων, "*the destroyer*." He is the "Angel of the Abyss" and the "King of the locusts," and doubtless represents some conspicuous general, probably Vespasian himself, who lets loose the hordes of soldiery upon the Holy Land.

Abyss, ix. 1 ; xvii. 8 *et passim*.

The *Sh'ol*, שְׁאוֹל of O. T., the realm of the dead, the underworld. Used apocalyptically for the limbo into which nations given over utterly to evil are hurled. Dante's *inferno* pictures it in all its aspects as the "grieving realm," where men realize the penalty of opposing the Eternal Will. In ix. 1 and xvii. 8, the reference is primarily to Rome as the seat of the hostile world-power. The Abyss or "bottomless pit" in ix. 1 is the same as "the Throne of the Wildbeast" in xvi. 10.

Air, ix. 2 ; xvi. 17.

The scene of the last of the Trumpet-judgments and the last of the Bowl-judgments, the whole sphere of life out of Heaven, the realm of the Dragon, "the

Prince of the power of the air," as the *Sea* is the realm of the Wildbeast and the *Earth* the realm of the False Prophet. It is pervaded by the *winds* or spirit forces. Thus air in motion adumbrates that agitation of spirit which raises the waves on the sea of national life. Into this whole sphere of life comes the final manifestation of the wrath of God in the outpouring of the Seventh Bowl.

Alpha and Omega, the First and the Last, i. 8 ; i. 17 ; ii. 8 ; xxi. 6 ; xxii. 13.

A symbol borrowed from the deutero-Isaiah (cf. Is. xli. 4 ; xlv. 6 ; xlviii. 12), by whom the words are applied to Jehovah. Christ, to the Apocalyptist, is one with Jehovah, the Eternal, the Source and Goal of all life, the "author" and "perfecter" of all that we believe and hope. No consolation could be more strengthening than such an affirmation as this. They could pray with assured faith—

"Alpha and Omega, to Whom shall bow
All nations at the doom, be with us now."

There is a parallel in the *Bhagavadgita*, where the divine Krishna reveals himself to Arjuna—

"I am
Beginning, Middle, End, eternal Time,
The Birth, the Death of all. I am the symbol A
Among the characters."

Altar, vi. 9 ; viii. 3 ; ix. 13 *et passim*.

To a Jew the clearest of symbols. The Altar of Burnt Offering represented the life devoted to God, a whole burnt sacrifice, acceptable in His sight. Better still, the sacrificial devotion itself. At the foot of this Altar the souls of the martyrs cry out from their out-poured blood for the vindication of their faith.

The Altar of Incense represented the life of worship, that relation to God through which life maintained its holy glow of adoration and sent upwards perpetually the sweet savour of its praise.

That the Altar has its place in Heaven as on Earth,

teaches us, like Dante's Cross in the Heaven of the Warriors, that the spirit of sacrifice is the eternal heart of the devotional and worshipful life.

Angels, passim.

"What philosophy calls ideas and mythology call gods, receive in revelation the name of Angels, but it is the peculiar characteristic of the Angels to be ever active for the Kingdom of God" (Martensen, *Dogmatics*).

According to Jewish conception, "chaque être moral, comme la mort, la douleur, a son ange gardien ; il y avait l'ange de la Perse, l'ange de la Grece" (Dan. x. 13, 20) ; "l'ange des eaux" (Ap. xvi. 5) ; "l'ange du feu" (xiv. 18) ; "l'ange de la abîme" (ix. 11). Renan, *L'Antéchrist*.

Thus the voice of the Angel of the Waters (xvi. 5) is the voice of the Waters themselves confessing the justice of God's judgments.

Dante (*Inf.* vii. 71-87) speaks of the angels of the material heavens. Cf. also *Daniel Deronda*, c. xl. : "It is true—what the Master said—that each order of things has its angel : that means the full message of each from what is afar." In the Apocalypse angels are the media between God and the objects of His Judgments. The angelology of the book is throughout that of the Jewish apocalyptic writings, itself indebted to Persian sources. The personality of angels is a reflected or represented personality ; their essential mark is the possession of the power of God to act as the instruments by which His will is fulfilled.

Apollyon, ix. 11.

See *Abaddon*.

Babylon, xvi. 19 ; xvii. 5 ; xviii. 10 ; xviii. 21.

The symbolic name for "the anti-theocratic world-

power," the society of those who reject God, the city of confusion. Borrowed ultimately from Gen. xi. 9, but a name of special abhorrence through the experience of the Captivity. The habit of using symbolic names was due partly to fear of an inquisitorial oppressor. Instances from O. T. are Jer. xxv. 26; li. 41, where *Sheshach*, "abasement," is probably a cypher for Babylon; Jer. li. 1, *Leb-kamai*, a cypher for Casdim, the Chaldeans; Esther iii. 1, 10; viii. 3, 5, where the term *Agagite* is similarly used. In the Apocalypse there can be little doubt that Babylon means Rome. The fear of Rome lay heavy upon the Jewish people; Josephus himself (see *Antt.* x. 10, p. 4) was afraid to give an explanation of Daniel's Fourth Beast. The apocalyptists frequently referred to Rome under the symbol of Babylon. Thus 2 Esd. xv. 43 ff., "and they shall go stedfastly unto *Babylon* and make her afraid." Cf. also *Carm. Sib.* v. 142, 158. In N. T. S. Peter probably refers to Rome under the figure of Babylon (1 Pet. v. 13).

Of course, in our reading of the Apocalypse, the term Babylon implies all that heathen Rome stood for, the whole world lying outside fellowship with Christ.

In this wide sense Dante uses the figure of Babylon in *Par.* xxiii. 133—

" Quivi si vive e gode del tesoro
Che s'acquisto piangendo nell 'esilio
Di Babilon, dove si lasciò l 'oro."

Balance, vi. 5.

Carried by the rider on the black Horse at the opening of the third seal. A symbol borrowed from Ezek. iv. 10, 16, 17 (cf. also Lev. xxvi. 26), where the people are threatened with famine so severe that they shall eat bread and drink water by weight. The symbol of poverty and famine.

Bear, xiii. 2.

Borrowed from Daniel vii. 5, a symbol of slow-moving but crushing strength. The bear has this character throughout the O. T. Cf. 1 Sam. xvii. 34, 36; 2 Sam. xvii. 8; 2 Kings ii. 24; Prov. xvii. 12; Lam. iii. 10.

The Wildbeast from the Sea has the feet of a Bear as though to show by his tracks through history the pathway of a fierce, grasping, crushing and devouring brutishness.

Beast (Wildbeast), xi. 7; xiii. 1, 11, *et passim*.

To be carefully distinguished from the "Living-ones" before the Throne of God. Here the word is *θήριον*, and is properly translated "Wildbeast."

It is applied—

1. *To the Wildbeast from the Sea*, i. e. the Wildbeast of *Violence* arising from the troubled national life of the time, the symbol of the world-power of *force* which is at once the antithesis and the travesty of the Lamb of God. For the time in the Apocalyptic's mind, this hostile power found its incarnation in one or another of the Roman Emperors, in Nero, who is at once the fifth head and the Beast itself, or in Domitian the reincarnate Nero. How faithfully Nero fulfils the description of the Seer may be judged by comparing it with such passages as Suetonius, *Nero*, 29; Dion., *Cassius*, lxiii. 13; Tacitus, *Ann.* xv. 44; Clemens Rom. *Ad. Cor.* i. 6; *Carm. Sib.* v. 385. See Renan, *L'Antéchrist*, pp. 179-180.

2. *To the Wildbeast from the earth*, the Beast of deceit and false philosophy, the False Prophet who is the travesty of the Holy Spirit, as the other was of Christ. In its primary application the reference of this symbol may have been to some provincial governor notorious for his zeal in enforcing the worship of Cæsarism, or to Vespasian, or to some wonder-worker such as Simon Magus, Apollonius of Tyana, or Balbillus of Ephesus. Or perhaps it is

safest to regard it as the symbol of that magianism and heathen priestcraft which acted as the great bulwark of Roman imperialism in the provinces. In a wider sense it is "worldly wisdom, comprehending everything in learning, science and art, which human nature of itself, in its civilized state, can attain to, the worldly power in its more refined and spiritual elements, its prophetic or priestly class" (Fairbairn, *On Prophecy*, p. 328). As Daniel describes the Kingdom of the Beasts superseded by the Kingdom of the Son of Man, so S. John describes the great force arrayed against the coming Kingdom of Christ as that *brutishness* which Christ's coming has already doomed.

Bed (or Couch), ii. 22.

Possibly an allusion to the banquet couch of the Guild feasts of Thyatira. A symbol of the instrument of guilty pleasure transformed, for Jezebel and all her like, into the instrument of tribulation and sorrow. Cf. Prov. vii. 16-23.

Birds (or Fowls), xix. 17, 21.

The symbol of God's swift instruments of plunder, beholding from afar the prey and hasting as to a banquet. Adopted from Ezek. xxxix. 17-20. Cf. also Ezek. xxix. 5.

Blood, v. 9 (the Blood of the Lamb); vi. 10 (the Blood of the Saints), *et passim*.

The symbol of life poured out in sacrifice, cf. Gen. ix. 4. Hence, in every sacrifice, the blood is God's portion, forbidden to man. All life is God's, but God provides for man access to the accepted and redeeming life of Christ. Hence, Christ, the perfect Man, offers life to man with the sacramental word, "This is My Blood" (cf. Heb. ix.).

Christ's Blood, *i. e.* His Life, is the life acceptable to and accepted by the Father. We, made partakers of that life, are "accepted in the Beloved."

Thus, again, "the Blood of the Saints" represents

the "lives" offered up to God, crying out from the Altar of Burnt Offering for their vindication and reward.

Book (or *Roll*, or *Scroll*) (*of Life*), iii. 5 ; xiii. 8 ; xvii. 8 ; xx. 15 ; xxi. 27 ; (close sealed) v. 1, f ; (little book open) x. 2, 8 ; (of judgment) xx. 12.

The symbol of the decrees of God, the written record of the will of God. Borrowed probably from Is. xxix. 11 ; Ezek. ii. 9, 10 ; iii. 1-10. Found also, used symbolically, in Dan. xii. 1, and Zech. v. 1, the flying roll of God's judgments. Cf. also Enoch xlvii. 3. The decrees of God are set forth in the Apocalypse, now close-sealed so that no human eye can read them, no human mind interpret them ; now as a "little book open," so that the Seer to whom it is given may receive some portion of the mystery of God's providence into his heart. All that is written is written for eternity, so that judgment and life shall be unveiled from them at last. So 2 Esd. vi. 20, "The books shall be opened before the firmament, and they shall see all together."

Bow, vi. 2.

A common O. T. symbol of strength. Cf. Gen. xlix. 24 ; Ps. vii. 13 ; lxiv. 7. It implies, moreover, strength effective from a distance, so that the arm which uses the strength may be unseen. This "far-working" strength is parodied in the "darts" of the evil one (cf. Eph. vi. 16). The Homeric epithet, "far-darting Phoebus," illustrates the application of the symbol to the rider upon the White Horse. With the description vi. 2, cf. Homer, *Il.*, i. 43-47.

Bowls (*golden*), v. 8 ; xv. 7 ; xvi. 2, *et passim*.

Not "vials," as in A. V., but basons or bowls, the O. T. vessels of the sanctuary "used for carrying the incense which had been lighted by fire from the brazen altar" (Milligan).

Literally, the *bowl* was a "vessel of sprinkling," מִזְרֵק, from זָרַק, "to sprinkle," LXX φιάλη, cf. Num.

iv. 14 ; 1 Kings vii. 40 ; Amos vi. 6. Distinguish from ⲓⲛⲓ, LXX *κράτῆρ*, "a round bowl" (Ex. xxiv. 6).

As vessels in the Temple or Tabernacle in heaven the Bowls are in the hands of the Judgment-angels who come forth, arrayed with the glistening stone and girt with the golden girdles, as priests before God. In v. 8 the Bowls are filled with Incense, "the prayers of the saints." In xv. 7 they are filled with the Seven last Plagues to be poured forth upon the world through the ministry of the Church.

Bride, xxi. 2, 9 ; xxii. 17.

The Church of God, human society betrothed to God in Christ and bound to Him by the bonds of pledged and eternal love.

The marriage relation of God to His people is a frequent O. T. idea, taught first by Hosea and afterwards especially by Ezekiel and the second Isaiah. Cf. Is. liv. 5 ff., where, as in the Apocalypse, the image passes from that of a Bride to that of a City (Is. liv. 11). So also 2 Esd. vii. 26, "Behold, the time shall come . . . and the Bride shall appear, and she coming forth shall be seen that now is withdrawn from the earth."

C

Candlestick (or *Lampstand*), i. 12, 20 ; ii. 1, 5 ; xi. 4.

The symbol of the Church as the divinely appointed bearer and diffuser of the true Light. Refers ultimately to the Golden Candlestick of Ex. xxv. 31, 32, but, as a symbol, is borrowed from Zech. iv. 2, 11.

The Candlestick, therefore, *e.g.* of the Church of Ephesus, meant the privilege which that Church possessed of ministering the light of the Gospel to others. Therefore to take away the Candlestick would be doubly an extinction of light, viz. darkness for Ephesus for herself and darkness for those to whom Ephesus had the responsibility of ministering.

The taking away of the Candlestick was therefore the death, practically, of the Church in question. Cf. 2 Esd. x. 22, "The light of our candlestick is put out." Hence, at the re-dedication of the Temple, by Judas Maccabæus, the relighting of the extinguished candlestick "was what most lived in the recollection of the time," and caused the festival to be called the Feast of Lights. Cf. Stanley, *Jewish Church*, iii. 27-45.

Dante, in his allegory of the Church (*Purg.*, xxix. 52 ff.), sees in the forefront of the procession the seven "tapers of gold"—

"Di sopra fiammeggiava il bello arnese
Piu chiaro assai che luna per sereno
Di mezza notte nel suo mezzo mese."

The Two Witnesses (xi. 4) are represented as two Candlesticks to indicate the light-bearing privilege of the Jewish Dispensation, and as prefiguring the Royalty and Priesthood of the Church of all time. On this lightbearing privilege (and responsibility) of the Church, Christ Himself lays stress in Matt. v. 14, 15.

City (as Sodom and Egypt), xi. 8 ; (Babylon) xvi. 19' *et passim* ; (holy, beloved) xx. 9 ; xxi. 2 ; xxii. 10.

Symbolical of human fellowship organized and centralized in the worship of God in Christ, the life of men who are dependent upon and serviceable to one another through Christ. The Apocalypse thus shows the power of the Gospel for social regeneration. The harlot society, Babylon, is to be superseded by the bride society, the New Jerusalem.

In the O. T. city life is almost invariably corrupt and a source of corruption. Babel, Sodom, Tyre, Sidon, Babylon, Nineveh, are all types of human society faithless to God. But, as the development of Messianic prophecy testifies (cf. Ps. lxxxvii.), Christ came to transfigure citizenship. So the Communion

of Saints is set forth under the symbol of a City, the New Jerusalem. Cf. Phil. iii. 20; Heb. xiii. 14.

Dante beautifully expresses the idea in *Purg.*, xxxii. 100 ff.—

“Qui sarai tu poco tempo silvano,
E sarai meco senza fine cive.
Di quella Roma onde Cristo è Romano.”

For apocalyptic parallels cf. 2 Esd. viii. 52, “For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.”

On the interchangeableness of the figures City and Woman, cf. 2 Esd. x. 27, “And I looked, and behold the woman appeared unto me no more, but there was a city builded, and a large place showed itself from the foundation.” Also x. 44, “The woman whom thou sawest is Sion . . . even she whom thou seest as a city builded.” Cf. also the *Shepherd of Hermas*, *passim*.

Clouds, i. 7; x. 1; xi. 12; xiv. 14.

A symbol borrowed directly from Dan. vii. 13, and signifying: (i) the *mystery* of the Theophany, Christ comes “on the clouds,” *i.e.* veiled in mystery, the proper garb of Divinity. So God went before the hosts of Israel (Ex. xiv. 19, 20); so He is described by the Psalmist (Ps. xcvi. 2); so the Greeks conceived of deity (*Il.*, i. 511, v. 631; ii. 412, “νεφεληγερέτα Ζεὺς, κελαινέφες, αἰθέρι νάων”).

So at the Transfiguration a cloud came between Christ and the Apostles, and at the Ascension a cloud received Him out of their sight.

(ii) The *darkness* of the Judgment. Clouds are predictive of the rain of wrath. Cf. the words of Ruskin, “war-clouds that gather on the horizon, dragon-crested, tongued with fire; how is their barbed strength bridled? what bits are these they are championing with their vaporous lips, flinging off flakes of black

foam?" They hold the great rain of God's strength "rain of trial, sweeping away ill-set foundations. Then His robe is not spread softly over the whole heaven as a veil, but sweeps back from His shoulders, ponderous, oblique, terrible, leaving His sword-arm free (*Mod. Paint.*, vii. 1; cf. also Job xxxvii. 11-13; xxxvi. 28, 29).

Both these ideas are present in the mind of S. John. Christ is seen in the clouds of heaven. That, in prophetic language, clearly indicates that His coming is in darkness and in shadow; veiled in the tribulations of the time, the facts of Providence, the events of history, visible only to the eye of faith" (Brown, *Great Day*, p. 157).

Nevertheless, the inner meaning of the cloud is merciful; its mystery is shade from the scorching heat, its rain is fertility to the parched land. Like the Pillar of Cloud to the Israelites, it is at once protection, guidance and glory. Who could bear the unveiled brightness of the Sun of Righteousness as He comes to judge? And God's judgments are big with blessing to the thirsty world—the world athirst for the appearing of God.

"For the first cloud in Holy Writ
Has got God's rainbow lodged in it;
And the last cloud in Revelation
Christ rides upon to bring salvation;
And every cloud that floats between
Is but to keep the pastures green,
Where the King woos His bridal Queen."

Colours.

"We none of us enough appreciate the nobleness and sacredness of colour. The fact is that of all God's gifts to the sight of man, colour is the holiest, the most divine, the most solemn. . . . In that heavenly circle which binds the statutes of colour on the front of the sky, when it became the sign of the covenant of peace, the pure hues of divided light were sanctified to the human heart for ever; nor this it would seem by

mere arbitrary appointment, but in consequence of the foreordained and marvellous constitution of those hues into a sevenfold, or, more strictly still, a threefold order, typical of the Divine nature itself" (Ruskin, *Stones of Venice*).

The heathen sense of colour was particularly feeble and uncertain, as a study of the Greek poets is sufficient to prove; in the O. T. it is almost equally indistinct and crude. The Hebrew has no word for colour, paint, painting, or painter, and most of the apparent references to colour, *e.g.* Joseph's coat of many colours (lit. "tunic of ends"), are the result of inaccurate translation. In the N. T. reference to colour, outside the Apocalypse, is extremely rare. No colour term whatsoever occurs in any of the Pauline epistles.

Thus the accuracy with which the symbolism of colour is used in the Apocalypse is all the more remarkable and significant. The following list gives each colour mentioned by the writer, with each instance of its use and its significance as a symbol.

1. *White* (λευκός)—*stone*, ii. 17; *garments*, iii. 4, 5, 18; iv. 4; vi. 11; vii. 9, 13, 14; *horse*, vi. 2; xix. 11; *cloud*, xiv. 14; *throne*, xx. 11.

The idea in all these passages is that of innocence, purity, festivity, righteousness and victory. Trench calls white the colour and livery of heaven (cf. Ps. li. 7; Eccles. ix. 8; Is. i. 18). As the colour of the robes of heaven it is used also in 2 Esd. ii. 40, "Take thy number, O Sion, and shut up those of thine that are clothed in white."

Cf. Dante, *Purg.*, xxix. 65—

" 'Genti vid' io allor, com'a lor duci,
Venire appresso, vestite di bianco;
E tal candor di qua giammai non fuci."

2. *Yellow*. Of this colour *three shades* are used, as follows—

(i) *Golden* (χρύσεος)—*candlesticks*, i. 12, 20; ii. 1; *girdle*, i. 13; xv. 6; *bowls*, v. 8; xv. 7; *censer*, viii. 3;

altar, viii. 3 ; ix. 13 ; *crown*, xiv. 14 ; *cup of the harlot*, xvii. 4 ; *reed*, xxi. 15 ; *city*, xxi. 18 ; *street*, xxi. 21.

Gold, in its colour as well as in its other attributes, is the symbol of celestial preciousness, purity, holiness and exuberance of life. These are the characteristics of the Church—the Candlestick ; of the High-priestly service of Christ—the Girdle ; of the Theodicy—the Bowls ; of the prayers of the Church—the Censer ; of the devotion of the heavenly life—the Altar ; of the royalty of Christ—the Crown ; of the protective care and discriminative providence of God—the Reed ; and of the citizenship of the people of God—the City and its Streets. The gold of the harlot's cup is that simulated holiness by which, all through the Apocalypse, the powers of evil endeavour to parody the workings of the Spirit of God.

(ii) *Pale Yellow* (χλωρός)—*the colour of the horse whose rider's name is Death*, vi. 8. It is the symbol of expiring life, of the moribund royalty of evil, the contrast to the golden yellow of holy and exuberant life. Renan suggests as a translation, "le jaune et le vert," but I like better Dante's "tra bianca e gialla" ("twixt wan and yellow"). A good illustration in Art is to be seen in the famous picture of the Medusa's head, ascribed to Leonardo, in the Uffizi Gallery, in Florence.

(iii) *Sulphur colour* (θειώδης)—*one of the colours in the breastplates of the armies loosed by the blast of the sixth Trumpet*, ix. 17. It is a symbol of Divine judgment, and is reminiscent of the account of the destruction of the Cities of the Plain given in Gen. xix. 24.

3. *Green* (σμαράγδινος)—*the colour of the emerald*, iv. 3 ; xxi. 19.

The colour of the earth in the spring-time, thus emblematical of Hope. It is therefore the colour of the Rainbow round about the Throne of God, and one of the hues conspicuous in the walls of the celestial city. The symbol is omnipresent in eccle-

siastical art and poetry. Cf. Dante, who represents the Christian grace of Hope as the damsel, vested in green, standing at the right wheel of the Chariot of the Church—

“L'altr'era, come se le carni e l'ossa
Fossero state di smeraldo fatte.”

Beatrice, also, the Divine wisdom, is described as adorned with the white veil of Faith, the green mantle of Hope, and the flame-hued robe of Love (cf. *Purg.*, xxix. 124, and xxx. 31).

4. *Blue.* Of this colour there are two shades mentioned, as follows—

i. *Hyacinthine* (βάκινθίνος), one of the colours of the breastplates of the soldiers who come forth at the sounding of the sixth Trumpet, ix. 17. It is the colour of Smoke, and thus symbolizes the gloom which over-spreads the heavens and the earth when God comes to judgment. The account of the destruction of Sodom, as in the case of the reference to brimstone, is manifestly in the mind of the writer. Cf. also Ps. xviii. 8, and Is. xiv. 31.

ii. *Sapphire* (σάπφειρος), xxi. 19. It is the blue of God's covenant faithfulness, one of the colours used in the decorative work of the Tabernacle, Ex. xxv. 4; xxvi. 1, 31, 36; the colour ordered to be put upon the fringe of the robe, Num. xv. 38; the colour of the robe of the ephod, Ex. xxxix. 31. Cf. also Ezek. i. 26; x. 1; xxviii. 13.

As the colour of the sky, especially in Eastern lands, blue would be a very striking image of faithfulness and loving-kindness. The Psalmist felt this when he wrote—

“Thy loving-kindness, O Lord, is in the heavens;
Thy faithfulness unto the skies.”—Ps. xxxvi. 5.

5. *Red.* As in the case of the blue, there are two shades of this colour used, as follows—

i. *Fire-colour* (πυρρός), horse, vi. 4; breastplates, ix. 17; dragon, xii. 3.

In all these passages "red" or fire-colour is the symbol of war and blood-shedding.

The second seal is opened and the red horse appears to whose rider is given power to take peace from the earth. The sixth trumpet sounds and there comes forth a vast army from the Euphrates with fire-coloured breastplates to make war upon the guilty world-power. The Dragon also who wars with heaven is depicted as of this hue.

ii. *The red of the sardius* (σάρδιος), iv. 3; xxi. 20.

This is the more glowing red which is the symbol of the love of God and at the same time of that particular aspect of the Divine love which expresses itself as wrath against sin. In iv. 3 we see God upon His Throne like a sardius to look upon; in xxi. 20 we see the same attribute of burning love which hates and abhors sin ascribed to the City of God which is the manifestation of the character of God on earth. The spiritual significance of this colour has been well caught by the painters and poets of the thirteenth century. Dante makes the flame-coloured vest of Beatrice the symbol of Divine love. Giotto in the Arena Chapel gives his figure of Love with a "circular glory round her head and a cross of fire." Cf. also the words of Ruskin, "The peculiar beauty of most of the Italian conceptions of Charity is in the subjection of mere munificence to the glowing of her love, always represented by flames; here in the form of a cross round her head; in Orcagna's shrine at Florence issuing from a censer in her hand; and with Dante inflaming her whole form so that in a furnace of clear fire she could not have been discerned."

6. *Purple* (πορφύρεος), xvii. 4.

The symbol of earthly royalty and luxury, the colour of the world-power, contrasting with the robes of the saints.

The symbolism is the same in the case of *Scarlet* (κόκκινος), xvii. 3, 4.

Cf. Ezek. xxvii. 7, 16; Mark xv. 17, 20; Luke xvi. 19, etc. There is in chapter xvii. a probable reference to the Imperial purple or scarlet of Nero.

(The difference between purple and scarlet is not so much a difference of colour as of intensity of light.)

7. *Black* (μέλας), *horse*, vi. 5.

The colour of gloom and famine and extinguished life. Cf. Joel ii. 6, "All faces shall gather blackness."

Crown, ii. 10; iii. 11; iv. 4, 10; vi. 2; xii. 1; xiv. 14.

To be carefully distinguished from "diadem" in xii. 3; xiii. 1; xix. 12. A Jewish symbol, not the laurel or parsley wreath of the victor in the Greek athletic contests (1 Cor. ix. 25), but "the crown of royalty and joy," the crown of King Solomon, wherewith his mother crowned him in the day of his espousals and in the day of the gladness of his heart (Cant. iii. 11). Cf. also Ezek. xvi. 12, where Jehovah in entering into covenant relationship with Israel is represented as putting "a beautiful crown upon his head."

Thus the crown is a symbol of victorious joy. The crown of twelve stars worn by the woman (xii. 1) is the complete circle of the saints of God wherewith the Church's brow is decked. The Son of Man (xiv. 14) wears the golden crown in token of the royalty of holiness. In the Apocalyptic vision of Esdras, as in the vision of S. John, the redeemed receive crowns. Cf. 2 Esd. ii. 43, "upon every one of their heads he set crowns."

Cup (of God's anger), xiv. 10, xvi. 19; (the golden cup of the harlot) xvii. 4; xviii. 6.

The vessel of the Divine anger and judgment, the instrumentality by means of which the accumulated consequences of evil are ministered to the nation or individual which commits evil. The symbol is common in the O. T. Cf. Ps. xi. 6; lxxiii. 10; lxxv. 8; Isa. li. 17; Jer. xvi. 7; xxv. 15, etc. S. John's image of the golden cup in the hands of the harlot city, Babylon,

is taken from Jer. li. 7, where Jehovah says, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken." The *golden* cup is the simulated holiness and preciousness which, in the retribution to follow, becomes the vessel of the Divine wrath, "In the cup which she hath filled, fill to her double."

Our Lord uses the image of the cup to set forth the bitterness of His approaching passion, "the cup which My Father hath given Me, shall I not drink it?" (S. John xviii. 11). Here, as the Son of Man, He tastes the penalty of the evil in the Humanity He had made His own.

The Jewish Apocalyptists use the symbol frequently.

Thus in the Ascension of Isaiah the prophet is made to say, "Go ye into the country of Tyre and Sidon, for the Lord Almighty hath mixed the cup for me alone;" and again in 2 Esd. xiv. 39.

D

Death (the second), ii. 11; xx. 14; xxi. 8.

Death is "want of correspondence" with environment, the inability of an organism to adjust itself to the continuously changing circumstances outside.

Thus, when "the City of God" is revealed among men on earth, all who are out of touch with heavenly ideals and incapable of enjoying their beatitude, are *dead*—they "*have not the life*." That condition is the "second death," as distinguished from the death of the body. All such are given over to judgment, here and now, a self-executing, continuous judgment. To this all the *dead* are given up. The *sea* gives up its dead, Death and Hades give up *their* dead. The "lake of fire" is the blast-furnace of God, a condition, not a place, the condition (here and now) of all "the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers and idolaters

and all liars," of all, indeed, whose life is not that of the citizens of heaven.

Nothing is said as to the duration of such condition. The fire itself is everlasting as God Himself, and from that fire no chaff escapes. But whatever is not chaff God will purify and bring at last into the life of Heaven.

Diadems (of the Wildbeast), xii. 3 ; xiii. 1 ; (of Christ), xix. 12.

To be distinguished from *Crowns* (ii. 10). A symbol used here only in N. T.

The "*diadem*" was the fillet of the Persian kings, an emblem of sovereign power.

In xii. 3 and xiii. 1 this power seems to belong to the Wildbeast, but the Seer shows the transfer of the Kingdoms of the world to Christ, not as suggested by Satan (Matt. iv. 8, 9), but through the efficacy of His Cross and Passion. Thus, while in xii. 3 the great Dragon has on his head "Seven Diadems," and in xii. 1 the Ten-horned Beast has "Ten Diadems," the final result of Messiah's coming in xix. 12 is that "on His Head are many diadems."

"For all wreaths of Empire
Meet upon His brow,
And our hearts confess Him
King of glory now."

As illustrating the truth symbolized by the "many diadems" we may notice that Ptolemy Philadelphus on state occasions used the two crowns of Asia and Egypt; the old Emperors of Germany received a silver crown for Germany, an iron crown for Lombardy and a golden crown for Rome; Frederick the Great received five crowns; Napoleon I. added to the crown of France the iron crown of Lombardy. So, again, the Papal tiara is a triple crown, symbolizing the power of the "Vicar of Christ" over Heaven, Earth and Hell. The symbol is borrowed primarily from Zech. vi. 11, 12, where the elders of Judah are com-

manded to take silver and gold, and make crowns for Joshua the son of Josedech.

Dogs, xxii. 15.

The "emblem of all that was wild, unregulated, unclean and offensive" (Milligan).

The dog is treated unkindly in Semitic literature, and the dog of the East, it must be acknowledged, was "cruel, fierce and filthy" (Tristram). Cf. Ps. xxii. 16; Matt. vii. 6; Phil. iii. 2.

Even in Homer, where we have the beautiful picture of the devotion of Argos, the faithful dog of Ulysses, the dog is a type of shameless effrontery. Cf. *Il.*, i. 159, where Achilles calls Agamemnon, *κυνόπαι*, "dog-faced."

Door, iii. 8, 20, iv. 1.

The appointed way of entrance or access. The open door is the symbol of free access, divinely-given opportunity; the shut door is the symbol of opportunity past, or of access rejected or hindered.

S. John remembers the words of Christ (John x. 7), "I am the Door of the sheep," so he represents Christ as the appointed way of access to the Father. But we, too, have a door, the door of access to the heart, outside which we may keep the Saviour knocking, but not for ever. For He who is refused as the visitor and friend, comes as the Judge. The open door to Heaven signifies the free entrance to the mysteries of the spiritual world which Christ gives to His prophets.

Dragon, xii. 3, 4, 7, 9, 13, 16, 17; xiii. 2, 4, 11; xvi. 13; xx. 2.

In early mythologies the symbol of the physical darkness which seems to oppose itself to the work of Creation. Later, the emblem of moral darkness too, the antagonist of the Light of God's manifestation of Himself to man. Gunkel's theory (*Schöpfung u. Chaos*) of the close connection of chapter xii. with the

Babylonian myth of the rebellion of Tiamat is not necessary. In its widest sense the Dragon is the doomed monster of a long past stage of evolution, "the dragons of the prime" destined to disappear before the advance of Man, to be slain as Typhon by Osiris, the Python by Apollo, the Dragon by S. George.

S. John's thought connects itself with the "Serpent" of Gen. iii. 1, and with Ezek. xxix. 3, where Pharaoh, the enemy of God and Israel, is called the great Dragon of the rivers. But there are many passages in O. T. where the dragon is the symbol of the unspiritual forces of Nature still lingering in the wilderness. Cf. Deut. xxxii. 33; Job. xxx. 29; Ps. lxxiv. 13. The *Sib. Or.* speak of a dragon crossing the sea with well-filled maw before the consummation of the Great Day.

E

Eagle, iv. 7; viii. 13; xii. 14.

In iv. 7, the swiftness of the Divine operation in Nature. In viii. 13, "a figure of rapine and plunder" (Milligan), the swiftness and far-sightedness of the Judgment of God. In xii. 14, where the Woman—the Church—is given the two wings of an Eagle to carry her into the wilderness, there is evident allusion to Ex. xix. 4, where God's protecting care for His people is described, "I bare you on eagle's wings."

As an apocalyptic symbol the eagle is used, 2 Esd. xi. 1: "Behold, there came up from the sea an eagle . . ." Cf. Ezek. xvii. 3-7. The swiftness of the eagle, its "hasting to the prey," is mentioned in Job ix. 26, its keenness of vision in Job xxxix. 27-30. This latter faculty, in spiritual things, caused S. John himself to receive the eagle as his own symbol. It was used also as an emblem of our Lord's Divinity. Dante pictures Christ, in accordance with Mediæval art, as the Gryphon, half eagle, half lion.

Earth, x. 2 ; xii. 16 ; xiii. 11 , xviii. 1 ; xxi. 1.

The established order of human government as contrasted with the "Sea," the wild disordered flood of barbarian nations. As an antithesis to "Heaven," it signifies the "sphere of becoming," the developing life.

In the Apocalypse generally and primarily it symbolizes the Empire as the Government *par excellence*. In xii. 16, where it is said "the earth helped the woman," it may refer to some interposition of Roman law which assisted the Christians in their flight from Jerusalem. Pella, the city in which the fugitives took refuge, was a Roman garrison.

Earthquake, xi. 13, 19 ; xvi. 18, *et passim*.

A symbol of the upheaval of the established order of human government.

In O. T. it is used by Joel (ii. 10) to describe the political revolutions in Judah.

A generally anticipated sign of the Great Day, mentioned by Christ, Matt. xxiv. 7. Cf. 2 Esd. ix. 3, "Therefore when there shall be seen earthquakes and uproars of the people in the world . . ."; also Qu'ran xcix.

The figure would have intense significance among the Churches of Asia. The whole Valley of the Lycus was the scene of a terrible earthquake A.D. 60. Renan says, "On ne se souvenait pas d'un temps où l'écorce du vieux continent eût été si fort agitée;" and again, "Pendant deux siècles, l'Asie Mineure fut dans un ébranlement perpétuel." Cf. "Nusquam orbe toto tam assiduos terræ motus et tam crebras urbium demersiones quam in Asia." (Solin, *Polyh.* 40); also *Carm. Sib.* iii. 341, 401, 449, 457, 459.

Egypt, xi. 8.

A constant symbol to the Jew of the "house of bondage." Thus, when Jerusalem herself became the persecutor of those who witnessed for God, she became

as Egypt, a place of servitude from which the Exodus of the Israel of God must be accomplished.

Elders (twenty-four), iv. 4, 10; v. 5, 6, 11; vii. 11, 13; xiv. 3.

The elect senate of Humanity, the permanent court of the Eternal (Renan).

The symbol is probably derived from Is. xxiv. 23, "The Lord of hosts shall reign in Mount Zion and in Jerusalem, and before *His ancients* gloriously."

The number, *twenty-four*, is variously explained. Some, as Reuss, interpret it as referring to twenty-four angels of highest rank, others as the heavenly priesthood in its twenty-four courses, others as the Twelve Patriarchs and the Twelve Apostles—the perfect Church of all time.

Emerald, iv. 3; xxi. 19.

From Ex. xxviii. 18; Ezek. xxvii. 16; xxviii. 13. The green hue of the emerald made it symbolical of hope. See *Colours, Green*.

Euphrates, ix. 14; xvi. 12.

A symbol used in connection with the blowing of the Sixth Trumpet and the outpouring of the Sixth Bowl. The Euphrates was regarded by the Jews—

1. As the boundary of the Promised land on the N.E., the dividing line between the Holy Land and the Gentiles. Cf. Joshua i. 4.

2. As a synonym for the enemy, since Israel's chief enemies, Assyria and Babylon, invaded the land from the N.E. Cf. Jeremiah's use of the "north country."

3. As a general symbol for the oncoming judgment of God, which was so often illustrated in the invasion of heathen armies. Thus the loosing of the Angels of the Euphrates signifies the bursting of those restraints which held back judgment from the East, probably fulfilled in the assistance given by the Oriental tribes to Titus in the siege of Jerusalem.

At the outpouring of the Sixth Bowl the waters of the Euphrates are dried up to make way for the Kings from the sunrising to show, as of old in the case of Cyrus' conquest of Babylon, Rome, the new Babylon, laid waste by those very allies through which she had laid waste Jerusalem.

Eyes, iv. 8 ; v. 6 ; xix. 12.

The watchful providence of God ; the Divine omniscience in Nature ; the consciousness of the spirit. Cf. Ps. xxxiv. 15 ; Zech. iii. 9. The seven high counsellors of the Persian king (Ezra vii. 14) were called "the ears and eyes of the king." Cf. Xen., *Cyrop*, vii. 2, 10.

The eyes of the Son of Man as a flame of fire denote the searching character of that judgment wherewith Christ discerns the thoughts and intents of the heart. The figure is borrowed from Dan. x. 6.

Eye-salve, iii. 18.

The *collyrium*, or ointment, which is the symbol of the means by which the Lord of the Church will quicken the moral discernment of His people. We can gain some glimpse of the wonders awaiting us when we "see clearly" from the story of Elisha and his servant, 2 Kings vi. 17. Cf. 1 Cor. xiii. 12. Possibly S. John was thinking of the miracle recorded in the Gospel, ix. 6.

F

Fire, viii. 5 ; x. 1 ; xi. 5 ; xiv. 10 ; xix. 12, 20.

The symbol of the purgatorial judgment of God. Fire is the element of discrimination between the valuable and the refuse. All things and all men must pass through the fire, only that which is utterly worthless for the completed "Cosmos" remains behind to be destroyed. Christ brings this fire into the world of men through His Parousia. His service

is a judgment and an ordeal by fire. His school is a "House of Fire." Cf. the saying traditionally ascribed to Christ, "He that is near Me is near the fire." Cf. also Mal. iii. 2; Matt. iii. 11; 1 Cor. iii. 13. *The Lake of Fire* is the final abode of Dragon, Wildbeast and False Prophet, and of all those things which in the final harvest are rejected as "chaff." All that cannot be purified must be destroyed.

Flood, xii. 15, 16.

The symbol of the violent attacks and sudden incursions of evil against the peace of the Church. A common O. T. symbol. Cf. Is. lix. 19; Ps. xviii. 4-16; cxxiv. 2, 6.

Some have supposed the reference to the literal swelling of the waters of the Jordan such as hindered the escape of the Christians to Pella.

Fornication (and Adultery), ii. 21, 22; xiv. 8; xviii. 3, 9; xix. 2.

The Church's infidelity to Christ, the Bridegroom. In the O. T. the marriage relation is constantly taken as the symbol of God's relationship to His people, first by Hosea, afterwards by Isaiah and Ezekiel.

In the N. T. Christ calls Himself the Bridegroom, John iii. 29; speaks of the Church's festive joy under the figure of a Marriage Supper, Matt. xxii. 2; and brands the faithless Jews as an adulterous generation, Matt. xii. 39.

The fornication of the great Harlot is set forth as the antithesis of the purity of the Bride.

Foundations, xxi. 14, 19.

Properly "courses" of stones, and so translated in the transcription. The symbol of the successive contributions of the Apostles of the Lamb to the walls and bulwarks of the New Jerusalem. Cf. Eph. ii. 20, "built upon the foundation of the apostles and prophets."

For the preciousness of the material used in these

"foundations," cf. Is. liv. 11, "I will lay thy foundations with sapphires."

A good parallel is in the *Epic of Gilgamesh* (Ishtar and Izdubar), Tablet IV., col. 4 (Hamilton's translation).

"A peerless pile the temple grandly shone
With marble, gold and silver in the sun ;
In seven stages rose above the walls,
With archways vast and polished pillared halls . . .
The basement painted of the darkest blue
Is passed by steps ascending till we view
From them the second stage of orange hue
And crimson third ! . . .
The fourth stage plated o'er with beaten gold
We pass, and topaz fifth till we behold
The sixth of azure blue ; to seventh glide,
That glows with silvery summit . . ."

Fountains, vii. 17 ; viii. 10 ; xxi. 6.

The bursting forth out of human society of new ideas, which in time become spiritual currents, streams and tendencies. In contrast with the impurity, unwholesomeness and fluctuating character of human fountains, there is manifested a divine fountain of life with God (Ps. xxxvi. 9), which shall flow forth from the house of the Lord (Joel iii. 18), a fountain of living waters (Jer. ii. 13), opened for the house of David and the inhabitants of Jerusalem (Zech. xiii. 1). It is this fountain which S. John represents as made accessible by Christ—"I will give unto him that is athirst of the fountain of the water of life free" (Rev. xxi. 6). The same offer is made in the Gospel, "If any man thirst, let him come unto Me and drink" (John vii. 37).

So all human originalities and tendencies of mind are gathered up, purified, in Him Who is the Son of Man.

Frogs, xvi. 13.

The symbol of all that is "unclean, noisy and loquacious" (Milligan). "Frogs," says Tristram (*Nat.*

History of Bible), "are a symbol of uncleanness, partly from their slimy appearance, and partly from the mud and marshes in which they delight." The three frogs which come out of the mouth of the False Prophet symbolize the vain, croaking clamour which, under the guise of spiritual utterances (*three* being the number of spirit), proceeds from the false philosophy in the service of the World-power. They may fittingly represent, as Renan suggests, "les prestidigateurs et les arlequins" of Roman magianism. Cf. Artemidorus, *Onirocrit*, ii. 15.

The image is borrowed, of course, immediately from Ex. viii. 6. Cf. also Ps. lxxviii. 45; cv. 30.

Fruit, xviii. 14; xxii. 2.

The symbol of the product of life which is required both by God and man. Christ praised only the fruit-bearing trees, the vine, olive and fig, and cursed the fig-tree which was barren. Some fruit of life, such as is the result of material ideals, turns to Dead Sea fruit; such is the "ripe fruit of the soul's desire" which the harlot society of Babylon had loved (xviii. 14). In contrast to this is the fruit of the Tree of Life, the sustenance provided in Paradise for the life of men. Christian society nourishes itself by the fruit of life which is the result of the Holy Spirit's work.

The "twelve manner of fruits" which in Paradise are yielded "every month" symbolize that complete circle of graces, perennially manifesting themselves, which make up the full expression of the Christian life.

S. Paul gives a list of the "fruit of the Spirit" in Gal. v. 22, 23.

G.

Garments, i. 13 ; iii. 4, 18 ; vi. 11 ; vii. 9, 13, 14 ; xvi. 15 ; (fine linen) xix. 8, 14 ; (sprinkled with blood) xix. 13 ; (garments R.V.) xxii. 14.

The symbol of that character first imputed to and then attained by us which marks our relation to God, the "wedding garment" with which arrayed we may sit down at the Marriage Supper of the Lamb. The figure is used by Zechariah (iii. 3, 5), where the filthy garments of the High-priest Joshua are taken away and clean garments put upon him.

The garments of the righteous are *white* as the "gage de la justification et du triomphe future" (Renan), and to mark the purity of our relation to God, considered as to its tendency and object. God looks at us "non quales sumus, sed quales futuri sumus," what we are in process of becoming. We can defile the garments, we can even throw them aside and lose them, but then we shall walk naked; that is, with our own imperfect humanity unclothed with the robe which alone enables us to stand before God.

The long robe which Christ wears (i. 13) is the High-priestly garment (cf. Dan. x. 5 ; Jos., *Antt.* III. vii. 4 ; xxi. 1), which He wears as our representative.

The Vesture which He wears (xix. 13) sprinkled with blood (cf. Dante's "with vermeil interveined") reminds us of the bloody warfare through which He won for man the righteousness which endures the eye of God.

This righteousness becomes at last (through the up-growth of the engrafted nature) the wearer's own, and thus the Church in her perfected state is clothed with the fine linen "which is the righteousness (δικαιώματα) of the saints" (xix. 8).

The garments of Christ, shining and white "as no fuller on earth can white them," were seen by the

chosen three upon the Mount of Transfiguration, and the Seer may well have recollected this circumstance of the glorious vision. But the symbol is common to the Jewish Apocalypses. Cf. 2 Esd. ii. 39, where we read of those "which have departed from the shadow of the world, and have received glorious garments of the Lord."

Gates, xxi. 12, 13, 21, 25.

The means of entry into the New Jerusalem, the city of redeemed Humanity.

The gates are twelve in number, that is, there is entrance for the complete roll of the Israel of God, who shall come from the north and the south, from the east and from the west (cf. xxi. 13 with Luke xiii. 29), attracted from afar by the lustre of the pearly portals, ever open for the nations yet outside.

Girdle, i. 13; xv. 6.

In general the symbol of readiness for active service. Orientals wore no girdle in the house, but girt up their loins when they prepared for work. Elijah girt up his loins and ran before Ahab to the entrance of Jezreel (1 Kings xviii. 46); Elisha commanded Gehazi to gird himself and run to the Shunammite's house (2 Kings iv. 29); our Lord, about to wash the disciples' feet, girded Himself with a towel (John xiii. 4); S. Paul urges the Ephesian Christians to have their loins girt about with truth (Eph. vi. 14). Cf. also Ps. xviii. 39; Ezek. xxiii. 15; Job xii. 18.

S. John has in mind, both in i. 13 and in xv. 6, the girdle of the priest. Christ, in i. 13, is the great High-priest; the seven angels with the bowls, in xv. 6, are engaged in priestly service.

The priest's girdle was of gold, blue, purple, scarlet and fine-twined linen (Ex. xxviii. 8). Josephus tells us it was worn under the arms, across the breast, going twice round the body, tied before, with the ends hanging down to the feet.

Thus the service for which the Son of Man is

arrayed is the service of the true Tabernacle. He stands as the Eternal Priest

“Upon the world’s great altar stairs
That slope through darkness up to God.”

So, too, the Angels of the Seven last plagues are ministers of the Church of God, executing God’s judgments upon the world outside, to purge away evil from the earth.

Gog and Magog, xx. 8.

The symbol of the barbarian nations threatening the peace and security of the Church, borrowed from Ezek. xxxviii., xxxix., where the reference is probably to the threatened invasion of the Scythians beyond the Caucasus. The terms were probably first of all applied to the mountain range itself (*Gogh* = mountain, and *Mughogh* = great mountain); in the second place to the tribes inhabiting the neighbourhood of the Caspian and Black Seas. At the time of the exile they were pressing in great hordes upon Babylon (*see* Herod. i. 103 ff.; Rawlinson, *Anc. Mon.* II. ix.). The invasion is also alluded to by Jeremiah and by Zephaniah. Cf. Driver, *Introd. O. T.*, pp. 237, 320; Renan, *Histoire du peuple d’Israel*, iii. 399.

Other apocalypses adopt the symbol for the threatenings of barbarian invasion. Cf. *Carm. Sib.* iii. 319, 512, “Evil shall befall Gog and Magog, the Marsi and the Daci.” Also 2 Esd. xiii. 5 and Q’uran xviii. 94 ff.; xxi. 96.

Gold (candlesticks), i. 12, 20; ii. 1; (girdle) i. 13; xv. 6; (tried in the fire) iii. 18; (bowls) v. 8; xv. 7; (censer) viii. 3; (altar) viii. 3; ix. 13; (crown) xiv. 14; (cup of the harlot) xvii. 4; (reed) xxi. 15; (city) xxi. 18; (street) xxi. 21.

Gold is the symbol of celestial purity, preciousness and holiness. The eagle part of Dante’s Gryphon is of the colour of gold to represent fitly the Divinity of Christ. So holiness is the mark of the Church (candle-

stick); of the priestly service of Christ (girdle); of the judgments of God (bowls); of the prayers of the saints (censer); of the devotion of the heavenly life (altar); of the royalty of Christ (crown); of the protecting care and discrimination of God (reed); and of the citizenship of the people of God (the city and its street).

The purity of the Christian character which is attained through discipline is set forth under the figure of "gold tried in the fire," as in Job xxiii. 10; 2 Esd. xvi. 73.

The gold of the harlot's cup is but a simulated holiness, the misuse by the faithless anti-theocratic society of things consecrated to the service of God.

Grass, viii. 7; ix. 4.

A symbol of human life in its lowliness and apparent transitoriness. Cf. Ps. xc. 5; Is. xl. 6, 7; li. 12.

H

Hail, viii. 7; xi. 19; xvi. 21.

A symbol borrowed from Ex. ix. 24, and used as by Isaiah (xxviii. 2, 17; xxxii. 19) and Ezekiel (xiii. 11-13) of sharp and sudden manifestations of the judgment of God.

Hand, x. 8; xvii. 4; (right) i. 16, 17, 20; v. 1; xiii. 16.

The hand, as one of the most expressive members of the human body is used symbolically in many ways.

The hand of God laid upon one signified the vengeance of God, as in 1 Sam. v. 6, 7, and at other times the blessing of God.

To wash the hands was a symbol of innocence, as in Deut. xxi. 6, 7; Matt. xxvii. 24.

To lift up the hands signified the taking of an oath,

as in Gen. xiv. 22. To give to any one the hand was a sign of welcome and peace.

In the two passages x. 8 ; xvii. 4, the symbol is that of possession, as in Ex. xxviii. 41 ; Judg. xvii. 5, 12 ; 1 Kings xiii. 33.

The *right* hand was the symbol of power, strength, succour. Cf. Ex. xv. 6 ; Ps. xvii. 7 ; xx. 6 ; xlv. 3.

The right hand of Christ, therefore, in the Apocalypse, is the symbol of His Divine Omnipotence.

Harlot, xvii. 1 ; xix. 2, *et passim*.

The antithesis of the Bride ; human society faithless to God and God-given privileges, prostituting the latter to the service of the world. The Great Harlot is the equivalent of the mystic Babylon, as is the Bride that of the New Jerusalem.

On the O. T. derivation of the symbol, see *Fornication*.

The symbol is applied by S. John, as by other Apocalyptists, to human society as manifested in the Roman Empire. Some have, however, held that the application is to Jerusalem on the ground that harlotry was only *religious* unfaithfulness, and that the punishment of burning was meted out as to the harlot who was a "priest's daughter." Cf. Lev. xxi. 9.

But the distinction is hardly valid. All unfaithfulness is harlotry. The prophets, *e. g.* Isaiah and Jeremiah, speak of the heathen Babylon, Samaria and Nineveh as harlots. Tyre also is charged with fornication. For an illustration of the charge as applied to Rome under the figure of Babylon, see 2 Esd. xv. 47. The unfaithfulness of Rome to her great gifts and privileges was amply sufficient to make the charge intelligible to the world of S. John's day.

Har-Magedon, xvi. 16.

The association of two reminiscences from the O. T., first, the idea of the Divine judgment of the nations taking place from a mountain (cf. Zech. xii. 11) ; and, secondly, the recollection of Megiddo as being the

great battle-field of Israel (cf. Judg. v. 19; 2 Kings xxiii. 29). It was, indeed, the natural battle-field of Palestine. "La plaine de Megiddo," says Renan, "était en quelque sort le clef de la Palestine; la se livrerent du sort du pays" (*Histoire*, iii. 260). It was the scene both of victory and defeat, and naturally seemed to the Jews the inevitable place for the final conflict. The symbol is fulfilled in that age-long gathering of the nations at the bar of Christ for judgment.

The lines of Kingsley apply—

"Gather you, gather you, angels of God—
Freedom and Mercy and Truth;
Come! for the earth is coward and old,
Come down and renew us her youth.
Wisdom, Self-sacrifice, Daring and Love,
Haste to the battle-field, stoop from above,
To the Day of the Lord at hand.

Gather you, gather you, hounds of hell—
Famine and Plague and War;
Idleness, Bigotry, Cant and Misrule,
Gather and fall in the snare,
Hireling and Mammonite, Bigot and Knave,
Crawl to the battle-field, sneak to your grave,
In the Day of the Lord at hand."

Harp, v. 8; xv. 2.

The emblem of praise in the city of the redeemed. Like nearly all the symbolic details of the heavenly life, this of the harp is taken from the Temple worship. Nothing to the Jew could more fitly represent the perfect praise of the ideal life than the picture of Universal Nature and the Church of all time, harp in hand, before the Throne.

Harvest, xiv. 15.

The time for the ingathering of human life, the time when life is ripe for judgment. God does all things in season; there is a "fulness of time" for demanding from mankind the results of God's grace. Some see a distinction between the harvest and the vintage, the harvest representing the ingathering of

the good, the vintage the punishment of the wicked (see Vaughan, quoted by Milligan, *Revelation*, p. 258). The distinction is hardly borne out by O. T. parallels. In Joel iii. 13, from whence S. John's quotation is made, it seems to refer to the judgment of the wicked, while there is no doubt that it does so in Jer. li. 33, where it is said of Babylon, "Yet a little while and the time of harvest shall come for her."

Our Lord's use of the term is in a general sense in Matt. xiii. 30; but, in John iv. 35 and Matt. ix. 37, He uses it of the readiness of mankind for the inauguration of the Kingdom.

In any case, it is interesting to notice that while the harvest is reaped by Christ Himself, the gathering in of the vintage is left to the angels.

Head (of Christ), i. 14; (of the woman) xii. 1; (the seven heads of the dragon) xii. 3; (seven heads of the Wildbeast) xiii. 1; (of Christ) xix. 12.

The seat of intelligence, and so a common apocalyptic symbol for a *ruler*. (The *tyrant*, on the contrary, has his power symbolized by *horns*.) Cf. 2 Esd. xi. 1; xii. 21 ff. "And whereas thou sawest three heads resting, this is the interpretation: In his last days shall the Most High raise up three Kings. . . ."

The purity of Christ's rule is denoted by the head and the hair white as wool (i. 14); the splendid intelligence of the Church is marked by the circle of stars about the head of the Woman (xii. 1); the seven heads of the Dragon and the seven heads of the Beast are intended to show the pretended spiritual character of the power assumed by evil. And in xix. 12 the many diadems upon the head of Christ show His assumption of all rule and authority and power.

The seven-headed monster of xiii. 1 probably had a primary reference to the first seven Roman Emperors. Rome is termed *πολύκρωνος*—"many-headed"—in *Carm. Sib.* iii. 176. Renan, speaking of the age of Nero, says "les foetus á plusieurs têtes surtout

étaient tenus pour des présages évidents, chaque tête . . . représentant un empereur." He refers for illustration to Philostr. *Apoll.* v. 13; Tac. *Ann.* xv. 47; *Hist.* i. 86.

Heaven, xii. 7; xiv. 6; xviii. 1; xix. 1; (new) xxi. 1.

The sphere of the perfect spirit life; the realm of "being," as earth is of "becoming." Milligan defines it as "that region, wherever it may be, in which spiritual principles alone bear sway." S. John is not thinking of a life beyond the grave, but of life within a city which has come down from God to men, ever open for the inclusion of the nations and their glory—the Church of God, the Kingdom of the Messiah.

The "new Heaven" denotes the new plane of spiritual life made accessible to man through the victory of Christ.

Horns, v. 6; xii. 3; xiii. 1, 11; xvii. 3, 7, 12.

The symbol of strength. "Dans la vieille poesie hebraique est toujours le symbole de la force" (Renan). Cf. Deut. xxxiii. 17; 1 Sam. ii. 10; 1 Kings xxii. 11; Ps. lxxv. 4; xcii. 10; cxxxii. 17; Zech. i. 18. In the N. T. Zacharias uses the symbol in the Benedictus, Luke i. 69. It is used in the apocalyptic sense by Daniel (vii. 24; viii. 3, 5, 6) where "horns" stand for kingdoms and great powers.

The seven horns of the Lamb, in v. 6, denote "perfected strength."

The ten horns of the Dragon, in xii. 3, have probably a primary reference to the ten provincial governors of the Roman Empire. So also the ten horns of the Wildbeast in xiii. 1; xvii. 3, 7, 12.

Horse, vi. 2, 4, 5, 8; ix. 7, 17; xiv. 20; xix. 11, 14, 19, 21.

Martial movement; a movement in history accompanied by terror and conflict. The symbol is borrowed from Zech. vi. 1–8 and i. 7–9, in which latter passage

the idea is taken from the couriers of the Persians. These scouts come in to report the world at rest, whereupon the prophet is displeased ; but God shows him that His power is silently at work, fraying off the horns of the heathen world. Cf. also Hab. i. 5-10.

Christ, as the Rider upon the white Horse, reveals Himself as the Lord of History, riding on prosperously "because of truth and meekness and righteousness" (Ps. xlv. 4).

The *white* horse is a common symbol of victory and triumph. Cf. *Il.* x. 437 ; Plutarch, *Camillus* 7 ; Virgil, *Æn.* iii. 538.

Hour, iii. 3 ; ix. 15 ; xiv. 7 ; xvii. 12 ; xviii. 10, 17, 19 ; (half) viii. 1.

"Hour" is in Holy Scripture the symbol of the appointed season for the accomplishment of any purpose. Cf. its use by our Lord, John ii. 4 ; iv. 21, 23 ; Matt. xxiv. 36, 42, 44, 50 ; xxv. 13 ; xxvi. 45. "Half an hour" is a broken, interrupted season. Milligan explains it as denoting "that the course of events has been interrupted and that the instant for renewed judgment has been delayed." But see note on viii. 1.

I.

Image (of the Wildbeast), xiii. 15 ; xiv. 11 ; xv. 2 ; xvi. 2.

A symbol borrowed from Dan. iii. 1, referring to the idolatrous worship of the Emperors which had in S. John's time taken the place of the older paganism. Nero called himself *Divus*, and Domitian commenced his letters "Dominus et Deus noster sic fieri jubet" (Suet. *Domit.* 13).

This worship was specially abhorrent to the Jews, the more so since they were expected to contribute to it by worshipping the statue of the Emperor. "The image of the beast," says Milman, "is clearly

the statue of the Emperor." It was erected wherever possible and worshipped by the servile populace, but these Jews alone thought it a dishonourable thing for them to erect statues in honour of him as well as to swear by his name.

The Apocalyptic *Ascension of Isaiah* made this erection of statues a particular characteristic of Nero—"he shall erect his statue in all cities before his face" (*Asc. Is.* iv. 11).

Incense (and Censer), v. 8; viii. 4; viii. 3, 5.

The spirit and life of acceptable prayer. A symbol taken from the Psalms (cxli. 2), "Let my prayer be set before Thee as incense." Cf. also Ezek. viii. 11; Tob. xii. 12; Luke i. 10. The sweetness of the incense is not the sweetness of honey (forbidden in sacrifice by the Jews because of its liability to fermentation), but rather the sweetness which is the result of suffering and trial.

The holiness of the life of prayer is suggested in the gold of the Censer.

J

Jezebel, ii. 20.

For origin of the symbol cf. 1 Kings xvi. 31; 2 Kings ix. 22. There is a possible reference to Sambatha, a well-known prophetess of Thyatira, but the symbol probably refers generally to the doctrinal and social laxity which seemed to S. John to threaten the purity of Thyatiran Christianity to the same extent that the influence of Jezebel, the wife of Ahab, threatened the religion of Israel.

Jasper, iv. 3; xxi. 11, 18, 19.

A stone "clear as crystal," "of a bright and sparkling whiteness." "Such a stone," says Milligan, "fitly represents the holiness of God."

It seems rather a symbol of Truth, with its "translucent gleam."

So, in iv. 3, God "sitting upon the Throne," is to look upon like a Jasper and a Sardius, *i. e.* bright with the pure majesty of Truth and glowing with the red warmth of Love.

Again, in xxi. 11, the light of the New Jerusalem is the light of Truth; in xxi. 18, the wall which forms her boundary, excluding and including, is the wall of Truth, and, once again, the first "course" in the builded wall is Truth. So the City, like the individual Christian, is "girt about with Truth" (Eph. vi. 14).

The symbol is borrowed from the O. T. Cf. Ex. xxviii. 20; Ezek. xxviii. 13.

Jerusalem (the new), iii. 12; xxi. 2, 10.

The ideal City of God, the abode of redeemed Humanity, the fellowship of the saints.

Even in the O. T. Jerusalem was something more than the capital city of Judah. It was, in the prophetic outlook, the centre of the Kingdom of Messiah, the goal to which even the Gentiles turned their eyes. Cf. Is. ii., lx.

In the N. T. it is clearly seen that the Jerusalem "which now is" cannot be the Jerusalem of the prophetic vision. Thus the City of David came to be regarded as the type of the Jerusalem "which is above," the ideal city of the triumphant Christ. So S. Paul, Gal. iv. 26; so also (and especially) the Epistle to the Hebrews. So again the Apocalypse.

The best illustration of S. John's idea is given in the Isaianic Ps. lxxxvii., where Jerusalem is depicted as the spiritual birthplace of all the Gentile nations as the peoples of God.

The *holiness* of the city is set forth in the gold; the *wealth* and *variety* of its life in the different kinds of precious stones which adorn it; the *freedom* and *inclusiveness* in the Broadway of its streets and in the open gates; the *joy* and *peace* in the absence of all suffering and death. The faith in this golden city of peace was the theme of nearly all the Apocalyptists.

Cf. *Testaments of the Twelve Patriarchs*, and 2 Esd. vii. 26 ; xiii. 36.

K

Key (of David), iii. 7 ; (of the pit of the Abyss) ix. 1 ; xx. 1 ; (of hell and death) i. 18.

The power of inclusion and exclusion ; the whole administration of the Gospel, with reference to the publication of its doctrine and the dispensing of its ordinances.

The "Keys of Hades and death" denote our Lord's authority over the conquered realm of the grave. "The Key of David" is an expression borrowed from Is. xxii. 21, 22, and denotes the authority over God's Israel inherited by Christ as the "Son of David," or, as Milligan expresses it, "the Key of Power to open the Lord's house as a sure refuge from all evil, to preserve safe for ever those who are admitted to it."

In accord with the same symbolism, Christ gives to S. Peter the Keys of the Kingdom of Heaven (Matt. xvi. 19). In ix. 1, and xx. 1, the idea is that of responsibility or stewardship.

Kings (from the sunrising), xvi. 12.

Some have interpreted "the Kings from the sunrising," as the Apostles in their great campaign against the materialism of the World-power. The idea is probably simpler and not unconnected with the reference to the Euphrates in the "Seven Trumpets." It probably alludes to the Parthian hosts, which were expected to invade the Empire with the "Nero redivivus." From an Apocalyptic point of view they represent the forces which were to clash with the World-power at Har-Magedon. Historically they suggest the permission given by God for the loosing of the barbarian hordes against the Empire of Rome.

L

Lamb, v. 6, 8, 12, 13; vi. 1, 16; vii. 9, 10, 14, 17; xii. 11; xiii. 8; xiv. 1, 4, 10; xv. 3; xvii. 14; xix. 7, 9; xxi. 9, 14, 22, 23, 27; xxii. 1; (like unto a) xiii. 11.

The symbol of sinless suffering and sacrifice—God manifested in weakness, given over unto the pain of death. A symbol borrowed from Is. liii. 7, or Jer. xi. 19, and apparently familiar to the Messianic conceptions of the time, as we find it used by S. John the Baptist, John i. 29, 36. It is to be noted, however, that the Gospel uses the word *ἀμνὸς*, while the Apocalypse employs *ἀρνίον*.

In the *Testaments of the Twelve Patriarchs* we are told of a virgin appearing in Judah from whom comes a Lamb unspotted. Against him the beasts of the earth contend, but the Lamb treads them underfoot. Joseph is made to say, "Do ye, my sons, observe the commandments of the Lord and honour Judah and Levi, for from out of them shall arise the *Lamb of God*, by grace saving all the nations and Israel." In Enoch the Messiah is spoken of as the "*white steer*," a symbol of similar import, but also as a "*sheep*." Enoch xc. 19 (Dillmann).

In 2 Esd. v. 26 there is a remarkable passage which says, "Of all the fowls that are created Thou hast named Thee one Dove, and of all the cattle that are made Thou hast provided Thee one Sheep." The symbol is applied to Christ in 1 Pet. i. 19; ii. 22-25; Acts viii. 32, and in the Ep. of Barnabas c. 5.

The description of the False Prophet in xiii. 11, as "like unto a lamb," is meant to show how false philosophy parodies the character of Christ's teaching, just as the Wildbeast from the sea has its "fifth head" "as it were slaughtered," in travesty of the slaughtered Lamb. But, notwithstanding his lamblike appearance, the False Prophet speaks as a dragon.

Leopard, xiii. 2.

An image of swiftness, craft, and intractable ferocity, of a conqueror's sudden swoop upon an unsuspecting prey. Borrowed from Dan. vii. 6. Cf. also Jer. v. 6; Hos. xiii. 7; Hab. i. 8.

Lion, iv. 7; (of the Tribe of Judah) v. 5; (the Wildbeast's mouth as the mouth of a) xiii. 2.

"The symbol of royal power and strength" (Tristram). Hence it is used in Gen. xlix. 9 as the emblem of the royal tribe of Judah (cf. also Num. xxiv. 9); in Ezekiel xix. it is used symbolically to represent Jehoahaz and Jehoiakim. It is frequently depicted in the royal sculptures of Nineveh; Solomon used it both in the Temple and the King's house, where two carved lions supported the ivory throne and twelve others guarded the steps.

Thus the lion is a fit emblem of Christ in His royal power. It is used of the Wildbeast because he is the simulator of the majesty of Christ; so his mouth is as the mouth of a lion.

In like manner S. Peter describes Satan as a "roaring lion" (1 Pet. v. 8).

Living-ones, v. 6, 8, et passim.

Wrongly translated "beasts" in A. V. The symbol of the universal operations of God in Nature, "four" being the number of the universe.

The conception is due to a combination of traits borrowed from the Seraphim of Is. vi. 1, 2, and the Cherubim of Ezek. i. 4-25, so that here again the imagery of S. John may be traced back to the Temple worship. The mysterious winged creatures whose wings met above the Ark, before the "Throne of Jehovah," furnished the old prophets, and the Apocalypticist himself, with some idea of the heavenly service of worship, restraint and work.

The "Living-ones" are the representation of the manifold agencies in Nature which carry out God's will; as the Psalmist says, "He rode upon a Cherub

and did fly ; yea, He flew swiftly upon the wings of the wind " (Ps. xviii. 10).

Individually, the Living-ones represent " Sagesse, puissance, omniscience, et creation " (Renan). More accurately, the divinity of strength, labour, wisdom and aspiration. The Lion represents the strength of God displayed in Nature ; the Ox represents sacrifice and plodding labour ; the Man reason and power of thought ; the Eagle swiftness, mystery, aspiration, precision.

Locusts, ix. 3, 7.

The symbol of multitudinous penal judgments. Borrowed from the story of the Plagues, Ex. x. 5. It is used also, literally or symbolically, Joel i. 4 ; ii. 25 ; Nahum iii. 15, 17.

The wasting character of the locust invasions would be only too well understood by those to whom S. John wrote.

In all probability the locust host from the Abyss denoted the hosts of Roman soldiery let loose upon the Holy Land by Vespasian.

If the idea of the Pit of the Abyss was in any way suggested by a reminiscence of Solfatare near Naples, it is an interesting point that the locusts there are still called " cavaletti," and that they still come in great numbers from the old crater after a heavy rain, hatched by the hot exhalations of the volcano. Cf. Renan, *L'Antéchrist*, pp. 396-7.

M

Manna (the hidden), ii. 17.

The secret nourishment communicated to the believer through fellowship with Christ.

The symbol is borrowed, of course, from Ex. xvi. 33, where Moses is commanded to lay up a pot of manna in the Holy of Holies, the secret place of God's Tabernacle.

So to possess "the hidden manna" is to be "like the High-priest in the innermost recesses of the sanctuary" (Milligan). Christ claims to be the Giver of this Manna in S. John, vi. 32, 33, 35.

For the Apocalyptic use of the symbol, see *Carm. Sib.*, proem 87.

Mark (of the Wildbeast), xiii. 16, 17; xiv. 9, 11; xvi. 2; xix. 20; xx. 4; (of the Lamb) xiv. 1; xxii. 4.

The outward testimony of allegiance and service, on the *hand* to show who is master of the activities of life, on the *forehead* to show who is master of the thoughts and devices of life. The symbol is borrowed from Ezek. ix. 4, where God commanded a mark (the cross-mark Tau) to be put upon the foreheads of those who sighed on account of the corruption of Israel.

Perhaps also there is a reference to the mark on the houses of the Israelites which saved them from the destroying angel, Ex. xii. 22, 23.

The "name" of Christ, the Cross, is this mark of God's servants in xiv. 1; xxii. 4; S. Paul thinks of Christ's service as imposing marks—*στίγματα*—upon him, like the brandmarks borne by captives, soldiers, domestics, and temple slaves (Gal. vi. 17). So also the "counterworker" has a "mark" for his servants, a *χάραγμα*, upon their hands and upon their foreheads, the mystic cypher, 666.

The "mark" of Christ's servants denotes, too, individual remembrance before God, the secret signs by which He recognizes His own, as He recognized the seven thousand who had not bowed the knee to Baal.

Thus in the Day of Judgment it is the mark of salvation as it was to Israel in Egypt of old.

Marriage, xix. 7; (the supper) xix. 9; (the bride) xxi. 2; xxii. 17.

A familiar symbol of the union "that is betwixt Christ and His Church." Cf. Ps. xlv. 9-15; Is. liv. 5; Jer. iii. 14; Hos. ii. 19; Matt. xxii. 2; John ii. 1-

11; iii. 28, 29; Eph. v. 32. Christ Himself uses the figure frequently, as in the Parables of judgment, which form part of His great Apocalyptic discourse. Naturally, it is a common symbol in the extra-canonical apocalypses. See *Bride, Fornication*.

Measuring Rod (reed), xi. 1; xxi. 15.

The symbol of the divine discrimination between the temporal and the eternal, the separation by judgment of the true from the false.

St. John's idea is borrowed from Ezek. xl. 3, and denotes the distinction drawn in God's eternal decree between the Temple and its outer courts. "Leave out," in xi. 2, is literally "cast out" (ἐκβαλε), that is, "take no reckoning of the outer courts, as they have ceased to be of value or significance, and are henceforth to be profaned" (Brown). Henceforth there is to be no outer court; all is to be the holy place; all are to be priests; there is to be no "Court of the women," no "Court of the Gentiles." These things are to be given over to be trodden down; by the destruction of Jerusalem all the exclusiveness of Judaism is to be abolished. The Temple itself, the real heart of Judaism and of all real religion, is measured for preservation. "The Gospel is the Temple without its outer court." Cf. Zech. ii. 1.

Michael, xii. 7

A symbolic name, meaning "Who is like God?" and signifying Christ as the leader of the host of heaven, the "Captain of the host of Jehovah."

There is only one "Archangel" (cf. 1 Th. iv. 16), and this is Christ, who is the chief of God's messengers, "the Angel of the Covenant."

Moon, xii. 1.

The symbol of changing times and seasons.

Thus the Woman, the Church, has the Moon under her feet, *i. e.* she is superior to the vicissitudes of Time,

to the phases and eclipses which mark her history on earth.

Mountain, viii. 8 ; xiv. 1 ; xvii. 9 ; xxi. 10.

The symbol of a government or kingdom, a symbol setting forth especially the stability of a state. Borrowed from Dan. ii. 45, and Is. ii. 2, or perhaps from Jer. li. 25, where Babylon is represented as a destroying mountain which God will seize and cast down as a *burnt* mountain. Cf. also Enoch xvii. 13.

Immediately the symbol may have been suggested by the volcanic island of Thera, which S. John could almost see from Patmos, and which was very active about the time the Apocalypse was written. See Renan, *L'Antéchrist*, p. 394. As a symbol "mountain" is used both of the Kingdom of Messiah and of the Kingdoms of the world, which latter are included in the "seven mountains." S. John shows us that Christ, spurning the offer of these kingdoms as a gift from Satan, wins them for Himself and founds an universal Kingdom into which "all the nations shall flow."

N

Naked, iii. 17 ; xvi. 15 ; xvii. 16.

Left destitute of the moral character which alone can stand the scrutiny of God—thrown back to the state of the "old Adam," the natural man. S. John has probably an eye to the nakedness of our first parents in Eden, Gen. iii. 7. See *Garments*. The revelation of nakedness to those who have hitherto fancied themselves clothed is a prerequisite to the being "clothed upon" with the righteousness which is in Christ.

Name, ii. 17 ; iii. 1, 12 ; xiii. 1 ; xiv. 1 ; xvi. 9 ; xvii. 5 ; xix. 12 ; xix. 16.

The symbol of acknowledged character, attained or professed or aspired to.

The "new name" promised to the victor is that character in which man appears before God justified in Christ. Man "accepted in the Beloved" bears the name which describes his destiny, as Simon, called to be an Apostle, bears (and wins the right to bear) the new name of Peter.

In the Egyptian "Book of the Dead" the deceased is brought before Osiris (swathed in mummy bands to mark him as risen from the dead) and has imputed to him the name of the Judge. Then as *Osiris N. justified* he passes on into the realm of bliss to contemplate the glory of the Lord of Eternity.

Night, xxi. 25.

Moral and spiritual darkness, the necessary condition of the "sphere of becoming," but excluded from the life of *being*, the life of the New Jerusalem.

The successive stages of the world's development require an *evening* as well as a morning, but the completed and perfect world is one long, endless day.

The successive periods of the soul's development are alternate nights and days, a "little while," and again "a little while" of blindness and of sight. Saul is three days without sight after the blinding vision on the road to Damascus, a time, a chaos before the mists clear away and the lights of heaven shine. The finality of the Christian life, however, is a state in which the darkness has passed away for ever and the light of Eternity shines.

So, in the heavenly life, night is no more, neither the night which precedes the dawn of higher truth (Acts ix. 9), nor the night of sin (Rom. xiii. 12), nor the night of sorrow (Ps. xxx. 5), nor the night of despair (John xiii. 30), nor the night of death (John ix. 4).

Numbers.

The symbolism of numbers is to a very large extent the key to the interpretation of the Apocalypse. A

study of the book, with an eye simply to its curiosities of structure, will reveal the extent to which the Apocalypse is built upon the symbolism of numbers.

The idea of numerical symbolism, as here used, may seem to some childish and absurd, but the fact remains that as certainly as *seven* means *seven* and not eight in a mathematical work, so seven in an apocalyptic work means not a number at all but an idea, the idea of sabbatism or rest. This may have seemed to rest upon such natural facts as the seven notes of music, the seven colours of the rainbow, etc.

Of course, the system is by no means confined to Jewish Apocalypses, but has its roots deep in the mystical lore of the Orient.

In Hindu philosophy we have such series of sevens, as the Sapta Rishi, the Sapta Loka, the Sapta Kula, the Sapta Pura, the Sapta Duipa, the Sapta Samudra, the Sapta Parvata, the Sapta Vruksha, etc.

In the hymn of Dirghatamas we have included the principal numbers of the Apocalypse, e.g. "*Seven* bridles aid in guiding a car which has but *one* wheel and which is drawn by a single horse that shines with *seven* rays. The wheel has *three* limbs, an immortal wheel, never wearying, whence hangs all the world." There are also the *ten* Avatars of Vaishnavism, and the *ten* Mahavidyas of Saivism, which answer to the *ten* Sephiroth of the Kabbala.

From India the principle of numerical symbolism found a way into Persia, from whence both Greece and Palestine were directly influenced.

The Pythagoreans taught that the *triangle* was the symbol of spirit, the *square* of man, the two together, the triad and the quaternary, making the complete number, seven.

In the O. T. Scriptures we have many illustrations of this use, such as appear plainly in the chronological arrangements adopted by various editors. The offering of seventy bullocks on the Day of Atonement for the seventy nations of the Gentiles, and the dating of

the Captivity to make it appear to have lasted seventy years are examples.

In the N. T. the arrangement of the genealogy of Christ in S. Matthew's Gospel is a good example.

The numbers used in the Apocalypse of S. John, together with their signification, are as follows—

1. *One*. The number of unity; God in His self-existence, perfect and unapproachable.

2. *Two* (witnesses), xi. 3; (olive trees and candlesticks) xi. 4; (wings) xii. 14; (horns) xiii. 11; (a second time) xix. 3.

The number of certainty, balance, harmonious contrast, and antithesis.

Thus the *two* witnesses represent the witness of Judaism in its royal and priestly aspects; that they are but one in reality is shown by the mention of their "dead body."

The *two* olive trees and candlesticks have the same significance.

The *two* wings symbolize the security of the Divine support. In xix. 3, "a second time," the two strengthens the idea of one.

3. *Three*. The number of spirit; 1 + 2, "life at one with itself in harmonious contrast."

Three, as the number expressing the Divine life, appears in the symbolism of almost all nations.

In Egypt there were the successive Trinities, such as those of Kneph, Maut and Khons; Osiris, Isis and Horus; Ra, Isis and Malouli. So in Hinduism we have Nara, Nari and Viradyi; Agni, Indra and Surya; Brahma, Vishnu and Shiva. The Hindu Trimurti was represented by the mystic trilateral AUM, **ओम्**, symbolizing the three ideas of Creation, Conservation and Transformation. In addition, we have the three Gunas, Rajas (activity), Sattva (goodness), and Tamas (darkness). And in Buddhism (taking the place of the Hindu Trimurti) we have the trinity of Buddha (the Teacher), Dharma (the Law), and Sangha (the Society).

Even in Rabbinical Judaism there was some feeling after this sense of trinity in the Deity, *e.g.* in the explanation of God as אמת (Truth), because the three letters of the word are respectively the beginning, the middle and the end of the Hebrew alphabet.

In the Apocalypse the three is important structurally. It will be noted in the arrangement of almost every section and every verse, indicating the spiritual character of the revelation.

4. *Four* (living-ones), iv. 6 ; (angels), vii. 1 ; ix. 14 ; (corners of the earth) vii. 1, xx. 8 ; (winds) vii. 1.

Four (2×2) is the number of double contrast, the number of the world, of space, of the elements.

The "four winds" imply the winds of all the earth (cf. Jer. xlix. 36) ; the "four corners of the earth" the whole earth ; the "four angels" the universal embassy of God to creation ; the "four living-ones" universal Nature.

Four also has a structural importance, appearing especially in the passages relating to the world of men, as in the oft-repeated formula, "nations, kindreds, peoples and tongues," or where the power is given over the fourth part of men to kill with "sword and famine and pestilence and wild beasts."

Foursquare, xxi. 16.

Cubical ; cf. Ex. xxvi. with Jos. *Antt.* iii. 6, 3, 4 : 1 Kings vi. 20. The type "of external strength, evenness, solidity and compactness, somewhat as "four-square without a flaw" (τετράγωνος ἀνευ ψόγου) was to the Greeks the description of a perfect man (see the poem of Simonides in Plato's *Protagoras*, p. 339, alluded to by Aristotle, *Eth. Nic.* i. 10, 11 ; *Rhet.* iii. 11, 12). It is also the simplest solid of three dimensions, length, breadth and height ; a type therefore of internal unity and coequality. Cf. Eph. iii. 18 ; Bp. Wordsworth's Bampton Lectures, *The One Religion*, p. 282.

5. *Five*, ix. 5.

Five is $10 \times \frac{1}{2}$, just as $3\frac{1}{2} = 7 \times \frac{1}{2}$.

The number of arrested progress, stunted development. In ix. 5 some suppose the five to have a literal meaning, denoting that the locust flights lasted five months, "a whole summer," or that it has reference to the Siege of Jerusalem, which lasted five months. In a secondary place these references may be admissible, but primarily the meaning is just "a limited time," a hint "that the judgment has its definite limits."

6. *Six* (in the Number of the Beast, 666), 2×3 .

The struggle between Nature and Spirit; toil and labour falling short of perfection and rest. See its use in 42 and 666.

7. *Seven* (churches), i. 4, 11; (candlesticks) i. 12, 20; ii. 1; (stars) i. 16, 20; ii. 1; iii. 1; (spirits) i. 4; iii. 1; iv. 5; v. 6; (lamps) iv. 5; (seals) v. 1 ff.; (horns) v. 6; (angels) viii. 2; xv. 1; (eyes) v. 6; (thunders) x. 3, 4; (heads) xii. 3; xiii. 1; (diadems) xii. 3; (plagues) xv. 1, 6; (trumpets) viii. 2 ff.; (bowls) xv. 7 ff.; (mountains) xvii. 9; (kings) xvii. 10.

$4 + 3$; the world under the dominion of spirit, a quaternary succeeded by a ternary. Seven is the symbol of adequacy, perfection, completed work, so of rest and joy. Cicero calls seven "*rerum omnium fere nodus*," and it certainly plays a very conspicuous part in the numerical symbolism of antiquity. In the O. T. we read of the consecration of the seventh day as a day of rest (Gen. ii. 2); the clean animals were taken into the Ark by sevens; seven days elapsed between the sending forth of the birds from the Ark; the Jews were commanded to keep holy not only the seventh day but also the seventh month, the seventh year, and the seven times seventh year; Jacob served Laban seven years for each of his wives; Pharaoh in his dreams saw seven fat cattle and seven lean cattle, seven full ears and seven thin ears; the golden candlestick had seven branches; seven priests blew seven trumpets for seven days round the walls of Jericho; Gehazi is bidden to go seven times to the

top of Carmel ; Naaman is ordered to wash himself in Jordan seven times ; Hannah in her song declares that the barren shall bear seven ; God (Lev. xxvi. 24) threatens to smite the people seven times ; the Psalmist speaks of silver purified seven times in the fire ; and of the wicked being rewarded sevenfold into their bosom ; the slothful man is described (Prov. xxvi. 16) as thinking himself wiser than seven men who can render a reason ; Isaiah says that seven women should lay hold on one man to ask him in marriage (iv. 1).

In addition, the seven Canaanitish nations are mentioned for the whole (Josh. iii. 10) ; Ezekiel and Amos chant the dirges over seven Gentile peoples ; seven voices of Jehovah are described in Ps. xxix. ; here are seven visions in Zechariah ; seven holy angels are spoken of in Tobit ; there are seven petitions in the Lord's Prayer ; seven miracle-words in the feeding of the five thousand ; seven miracle-acts in the healing of the deaf mute (Mark vii. 31), and again in the healing of the blind man (Mark viii. 22) ; seven words of Christ from the Cross ; and seven Churches which receive letters from S. Paul. The symbolical use lingered in the Church long after N. T. times, as may be seen in the classification of the Virtues and of the Deadly Sins.

Where the number is assumed by the powers of evil, as in the diadems worn by the Wildbeast, the perfection is an illusion and a deception.

As in many of the Psalms (*e. g.* xviii., xxv., xxxvii., lxviii., cxviii.), the seven in the Apocalypse is structurally important. The book is divided into seven parts, and even in short passages seven plays a prominent part, as *e. g.* in the sevenfold doxology, "Blessing and glory and wisdom, and thanksgiving and honour, and power and might" (vii. 12). Cf. also v. 12.

8. *Ten* (days), ii. 10 ; (horns) xii. 3 ; xiii. 1 ; (diadems) xiii. 1 ; (kings) xvii. 12.

1 + 2 + 3 + 4 ; the number of complete development ; "all the numbers before it, meeting in

it and starting again from it" (Pusey); "the fulness of the world's manifold activity and development" (Auberlen).

So the ten Avatars of Vaishnavism form a continuous picture of God's manifestation of Himself, from the Matsya Avatar in which he appears as a fish, or to the future Avatar at the end of the Kali Yuga.

So in the O. T. we have the use of ten in this sense in Gen. xxxi. 7; Lev. xxvi. 26; Num. xiv. 22; Zech. viii. 23.

In the Apocalypse (ii. 10) the "ten days trial" means the complete sequence of time necessary to finish the trial of the Church of Smyrna. Cf. Dan. i. 14, 15. "The ten *horns*, *diadems*, and *kings* denote the complete growth of the power and dominion of Anti-Christ until the fulfilment of its time.

Ten also enters, to some extent, into the structure of the book, as *e.g.* in the description of the ten attributes of the Son of Man in i. 13.

9. *Twelve* (tribes of Israel), vii. 5-8; xxi. 12; (stars) xii. 1; (gates) xxi. 12; (foundations) xxi. 14; (apostles) xxi. 14; (fruits) xxii. 2.

3 × 4; the number of the heavenly circle, of completeness; the consummation of the dispensation of the Spirit (3) toward Man (4); the number of the elect. Cf. the twelve Adityas of Hinduism, the twelve forms of the sun during the year, the signs of the zodiac, the twelve months.

In 2 Esd. ii. 18 we have, "I have sanctified and prepared for thee twelve trees laden with divers fruits."

10. *Twenty-four* (elders), iv. 4 *et passim*.

2 × 12; "the charisms of the Old and the New Covenant in their plenitude." The complete Church of God under the two-fold Dispensation, represented by the twelve Tribes of Israel and the twelve Apostles of the Lamb. Some have referred to the twenty-four courses of the priesthood as having been possibly in the writer's mind.

11. *Forty-two* (months), xi. 2; xiii. 5.

6×7 ; the number of rest and joy crossed by the number of toil and short-coming; the number of the stations in the wilderness on the way from Egypt to the Promised Land. So the symbol of the wilderness life of the Church, equivalent to the *three and a half years*, but denoting by the mention of months the broken limited period or the condition of changing periods endured by the Church of the wilderness, in her struggle against the powers of evil.

As a numerical symbol it is equivalent to the " $3\frac{1}{2}$ days" of xi. 9, 11, and to the " $3\frac{1}{2}$ times" of xii. 14. Some see in it a designation of literal time, as the actual time of the trampling down of Jerusalem was about $3\frac{1}{2}$ years, and the actual duration of the Neronic persecution was the same, viz. from Nov. 64 to June 68.

12. *One hundred and forty-four* (cubits), xxi. 17.

12×12 ; the measure of the foursquare city; the number of heavenly completeness squared.

13. *Six hundred and sixteen*, xiii. 18 (var).

"Irenaeus bears witness that while all good and old copies had $\chi\xi\sigma$, and this reading was attested by those who had seen S. John, there were those who read $\chi\iota\sigma$ and attempted to interpret the cipher on these lines" (Swete). The reading may have originated from a correct tradition of the mystic number as applying to Nero but reading the name according to the Latin form Nero (נרר) instead of Neron (נרין)—the omitted η makes the difference of 50.

14. *Six hundred sixty and six*, xiii. 18.

The number of the Wildbeast.

(a) As a numerical symbol 666 is the reiteration of the number of toil and self-consumption, the falling short of the rest and joy desired by man. Maurice describes it as a "society which is a number of atoms, without a centre, work without a sabbath." This is the characteristic of evil, perpetually striving to attain joy, perpetually thrown back weary, baffled and disgusted. S. John perceives that all the developments

of evil, however imposing and apparently complete, must have this end. Thus the 666 stands in startling contrast to the 888 by which the Sibyllist denotes the name of Messiah.

(b) By the system of Gematria the number is the "number of a man." Many solutions along this line have been proposed, but there can now be no longer any reasonable doubt that the idea pointed at is the embodiment of world-power in the Emperor Nero. The 666 is a cryptogram of the name Neron Cæsar in Hebrew letters נרון קסר (נ = 50, ר = 200, ו = 6, ך = 50; ך = 100, ס = 60, ר = 200, = 666). This designation of men whose names it was not desirable or safe to spell out plainly, was a common device of the times. Cf. *Assumption of Moses*, ix. ; *Carm. Sib.* i. 141 ff., 326 ff., v. 28, viii. 148-150. It continued as late as the time of Dante. Cf. *Purg.* xxxiii. 431, where the poet prophesies of the coming of a deliverer for Italy as "one sent from God, *Five hundred, five and ten* do mark him out," i.e. D V X, Dux, in all probability Hy. VII, Duke of Luxembourg. (See further, note on xiii. 18.)

It is important, however, to recognize that S. John's reference need not be limited to Nero or to the Roman Empire. Nero was for the time being the incarnation of the Empire and the Empire was the secular expression of the World-power hostile to the Kingdom of Christ. The permanent element of the symbolism is therefore the number regarded as the emblem of toil doomed to failure, soaring ambition and regal pride humbled to the dust and unable to attain to peace or to bring man to the "sabbatism" which remains for God's people.

15. *A thousand* (years), xx. 2, 3, 4, 5, 6.

A complete æon. "In contrast with three and a half it does not express length as distinguished from shortness of time, but rather the idea of what is unbroken, uninterrupted, free from trouble and full of heavenly glory" (Milligan).

So the binding of Satan for a thousand years sets forth the fact that, as concerns the people of God, Satan is completely bound. The idea of a thousand years as an age is common with the Rabbis, *e.g.* "As we have every seventh year a year of release, so God will give the Israelites a day of release which shall last *a thousand years*, as it is written, and it will be one day of the Lord." (Pesikta Rabbathi—Yalkut Shimeoni, ii. f. 129, col. 4.)

16. *One thousand two hundred and sixty* (days), xii. 6.

Equivalent to the forty-two months or the three and a half times; the number of brokenness and limitation, setting forth the condition of the Church in the wilderness and the time of her pilgrimage.

17. *One thousand six hundred* (furlongs), xiv. 20.

$4 \times 4 \times 100$; the number of universal space. The blood of the great conflict is to rise to the bridles of the horses, *i. e.* is to stay the course of history over all the earth. The passage has a parallel in Enoch xcvi. 3, "The horse shall wade up to his breast and the chariot shall sink to his axle in the blood of sinners."

Some have interpreted the figure literally as "a deluge of rolling blood—rolling 200 miles, or roughly the whole length from Tyre to Rhinoculura, from north to south of the Holy Land" (Farrar).

18. *Seven thousand* (men killed), xi. 13.

An infinite number. Cf. 1 Kings xix. 18; xx. 15; 2 Kings xxiv. 16; 1 Chron. xii. 25; xviii. 4; xix. 18.—"David slew of the Syrians seven thousand men"—2 Chron. xv. 11; xxx. 24; Job i. 3.

19. *Twelve thousand*, vii. 5, 6, 7, 8; (furlongs) xxi. 16.

A number of heavenly completeness; the number of the sealed of each tribe, and the measure of the New Jerusalem; 12×1000 , completeness and infinity.

Cf. 1 Kings iv. 26; x. 26; 2 Chron. i. 14.

20. *One hundred and forty-four thousand*, vii. 4 ; xiv. 1.

$12 \times 12 \times 1000$; the number of the elect ; the elect of all time, perfect and complete ; the square of the number of the tribes multiplied by the number of infinity.

21. *Ten thousand times ten thousand and thousands of thousands*, v, 11 ; and *Twice ten thousand times ten thousand*, ix. 16.

Myriads, uncountable, infinitudes. Cf. Gen. xxiv. 60 ; Dan. vii. 10 ; 1 Chron. xxii. 14 ; 2 Chron. xiv. 9.

BROKEN NUMBERS AND FRACTIONS.

1. *Three and a half* (days), xi. 9, 11 ; (times) xii. 14.

The half of seven ; a period or condition of unrest. Three and a half years was half a *schemitta*, or period of seven years. Renan calls it "une demiannée sacree." Cf. Dan. vii. 25 ; ix. 27 ; xii. 7, 11 ; Luke xxi. 24 ; iv. 25 ; Jas. v. 17 ; Enoch x. 12 ; xci. xciii.

2. *One half* (an hour), viii. 1.

The half is equivalent to a "broken or interrupted whole." See *Hour*.

3. *One third* (earth), viii. 7 ; (trees) viii. 7 ; (creatures in sea) viii. 9 ; (ships) viii. 9 ; (sun, moon, stars, day) viii. 12 ; (men) ix. 15 ; (stars) xii. 4.

Three being the number of spirit, *one third* denotes the spiritual part. The disasters mentioned in the above passages are spiritual judgments. Cf. Zech. xiii. 8, 9 ; Ezek. v. 2, 12.

4. *One fourth* (earth), vi. 8.

Four being the number of the world, *one fourth* is the material part, an intimation of physical judgments.

5. *One tenth* (of city), xi. 13.

Probably the complete destruction of a portion of the city.

O

Olive-trees, xi. 4.

A symbol borrowed from Zech. iv. 3, 11-14, where the royal and priestly aspects of Judaism are set forth under the figure of two olive trees. The Jewish Church is compared to an olive tree in Jer. xi. 16, because the olive was the type of fatness and prosperity. Cf. Judg. ix. 8; Ps. lli. 8; cxxviii. 3; Hos. xiv. 6. The fruit of the olive tree afforded the oil of anointing, and so was typical of the grace of God's Holy Spirit. The branch in like manner was typical of peace. Cf. Gen viii. 11.

P

Palms, vii. 9.

A reference to the *lulabs* or branches of palm carried by the people during the Feast of Tabernacles.

The symbol of victory. S. John, in his Gospel (xii. 13), mentions the carrying of palms by the multitude before Jesus on the day which we, from that circumstance, call Palm Sunday. Cf. 2 Esd. ii. 45, "These be they that have put off the mortal clothing and put on the immortal, and have confessed the name of God; now are they crowned and receive palms." Cf. also 1 Macc. xiii. 51; 2 Macc. x. 7; xiv. 4.

Paradise, ii. 7.

The life of joy and peace in harmony with God and Nature; the pleasure of full communion with God; "the world of new imperishable fulness of life."

Borrowed from Gen. ii. 8. Paradise, a word taken from the Zend, is the Greek form of Eden. The mythologies of all nations speak in glowing terms of the beautiful land which is the ideal home of humanity. The Egyptian *Book of the Dead* speaks of the deep shades, the fruitful fields, the tree of life, and the

heavenly river. The Avesta speaks of "a delightful spot . . . with good waters and trees." The Polynesian legends are full of the praise of Paliuli, where were the "tabued bread-fruit tree" and "the sacred apple tree." They tell us that it was a "sacred, tabued land; that a man must be righteous to attain it; that he must prepare himself to be exceedingly holy who wished to attain it; if faulty or sinful he will not get there; if he looks behind he will not get there; if he prefers his family he will not enter in Paliuli."

But Christ translates these glowing retrospects or anticipations of men into the immediate present, a present over which death has no power. Thus He says to the dying robber, "To-day shalt thou be with Me in Paradise" (Luke xxiii. 43). S. Paul also uses the word (2 Cor. xii. 4). Cf. 2 Esd. viii. 52, "Unto you is Paradise opened, the Tree of life is planted, the time to come is prepared, righteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom."

Pearl, xxi. 21.

The most highly-prized jewel of the East, in the Apocalypse setting forth the far-shining lustre of the portals of the heavenly city, attracting men from every side that they may enter the society of the redeemed. As each gate is of one pearl, so Christ represents the whole Kingdom of Heaven as a pearl of great price (Matt. xiii. 46).

The pearl, like all truly precious things, is the product of suffering, suffering accepted and transformed into perfect and matchless beauty and preciousness.

Pillar (in the Temple), iii. 12.

A fixed place in the Temple of God, promised to the weak Church of Philadelphia,—“he shall go out thence no more.” Probably not a column of support, but a monumental pillar or column of victory with a commemorative inscription. There may be a refer-

ence to the pillars Jachin and Boaz in Solomon's Temple (1 Kings vii. 21).

R

Rainbow, iv. 3 ; x. 1.

The sign of God's covenant faithfulness—a symbol borrowed from Gen. ix. 13 and Ezek. i. 28. It is the communicating link between heaven and earth ; the breaking up of the white light of heaven, dazzling to human eyes, into the seven rays.

Lange explains it well as "Judgment issuing in salvation."

Reed. See *Measuring-rod*.

Rod (of iron), i. 27 ; xix. 15.

Originally the iron-tipped stick of the shepherd, from whence were evolved the sceptre of the King and the mace of the warrior. Borrowed from Ps. ii. 9. Like the rod of Moses, it represents power given by the Most High ; to the people of God it is, in spite of its severity, the rod of the Good Shepherd (Ps. xxiii. 4).

The Sibylline Oracles speak of the Cross as the "rod of iron which tends and rules the flock."

S

Sand, xiii. 1.

The shifting, unstable element, between the land and the sea, while it, in reality, is neither. Thus the sand is fitly represented as the sphere of the Dragon's greatest power, the scene in which the Wildbeast takes his stand. Cf. Dante's description of Fraud under the form of Geryon—

"So on the rim that fenced the sand with rock
Sat perched the fiend of evil."

Contrast with this the position of the strong Angel, who is Christ Himself, standing with one foot on the earth and the other on the sea.

To build a house on the sand is, accordingly, to build in the realm of the temporal and transitory (cf. Matt. vii. 26).

Sardius, iv. 3; xxi. 20.

According to Milligan, the stone of "fiery red colour" representing the Almighty's wrath.

More probably the rich red glow of Almighty Love, thus comparing with the translucent jasper, the emblem of Truth. Dante makes the flame-coloured vest of Beatrice the symbol of love, and Giotto distinguished this virtue in the Arena chapel by a "circular glory round her head and a cross of fire." On this point Ruskin remarks, "The peculiar beauty of most of the Italian conceptions of Charity is in the subjection of mere munificence to the glowing of her love, always represented by flames; here in the form of a cross round her head; in Orcagna's shrine at Florence issuing from a censer in her hand; and with Dante inflaming her whole form so that, in a furnace of clear fire, she could not have been discerned" (*Stones of Venice*, ii. 340).

Scorpion, ix. 3, 5, 10.

The symbol of torment and oppression, brought upon the Jews by the invasion of the "locust-host" of Roman soldiery, who had power to torment men for the "five months" permitted by God. As a symbol of war it is used by Dante, *Purg.* ix. 4-6—

"Di gemme la sua fronte era lucente,
Poste in figura del freddo animale
Che con la coda percote la gente."

And the same characteristic, viz. the smiting with the tail, is used in the description of Geryon, *Infer.* xvii. 25-27—

“Nel vano tutta sua coda guizzava,
Torcendo in su la venenosa forca,
Che a guisa di scorpion la punta arnava.”

Cf. also the Gilgamesh Epic, Tablet 7, Column 5—

“with wings have flown
The scorpion men within wide space have gone,
Thus from his sight the monsters far have flown.”

Sea (glassy), iv. 6 ; (the sea) viii. 8 ; x. 2 ; xiii. 1 ; (glass shot with fire) xv. 2.

The symbol of the heaving, restless nations under demonic influences ; of turbulence and anarchy. Cf. Luke xxi. 25. Cf. also 2 Esd. xi. 1, “Then I saw a dream, and behold there came up from the *sea* an eagle . . .,” and 2 Esd. xiii. 2. Three separate stages are marked in the Apocalypse.

i. The sea of glass before the throne (suggested by the Brazen Sea of Solomon’s Temple, itself a suggestion of the “waters above the firmament” at the feet of God), representing the nations of the world as in the sight of God, with all history open to His gaze, all heavings and agitations smooth before Him.

ii. The sea, as it reveals itself to man, in its natural state of unrest, the birthplace and home of the great monster of violence. Cf. Dante, *Infer.* xvii. ; and Ruskin, *Mod. Paint.* v. 306.

iii. The sea of glass shot with fire, that is, the world of men in the process of being transformed by the fires of the Divine Judgment.

Then, at last, there is the New Jerusalem, and in it is “no more sea,” for therein is no possibility of anarchical restlessness. The New Jerusalem is the sphere of the eternal and unchangeable life.

Seals, v. 1 ; vii. 3 ; ix. 4 ; x. 4 ; xx. 3 *et passim*.

The emblem of security, certainty and of exclusive claim. Cf. Job ix. 7 ; Cant. iv. 12 ; viii. 6 ; Matt. xxvii. 66 ; Eph. i. 13 ; 2 Tim. ii. 19. The sealing of the elect of God is borrowed from Ezek. ix. 4 ; the

sealed book has a probable reference to Dan. xii. 4. The Seven-sealed book is the symbol of the mysteries of God, completely concealed from the eye of man, but explained by Christ the Lamb. The opening of the successive seals is the revelation one by one, through the coming of Christ, of the mysterious judgments by which God makes Himself manifest to the world. Cf. 2 Esd. ii. 38, "Arise up and stand; behold the number of those that be sealed in the feast of the Lord!"

Serpent, xii. 9, 14, 15.

The symbol of craft and evil design; the old nature which claims man's allegiance from his animal past and becomes the instrument of his temptation. The divine education of man has, however, put a gulf between him and the serpent, and established an enmity which can never, in God's providence, be annulled. Borrowed from Gen. iii. 1. See *Dragon*.

Sickle, xiv. 14, 16, 17, 19.

The instrument of Judgment for the gathering in of the matured crop of the earth. Borrowed from Joel iii. 13. Cf. Mark iv. 29. See *Harvest*.

Silence, viii. 1.

The return to the Chaos, where no longer the "morning stars sing together" or the "sons of God shout for joy." The heaviest of all the Seal Judgments. Cf. 2 Esd. vii. 30, 31, "And the world shall be turned into the old *silence* seven days, like as in former judgments, so that no man shall remain." Also Jer. viii. 14.

Smoke, ix. 2, 3; xiv. 11; xv. 8; xix. 3.

The gloom accompanying the judgments of God; the darkness of heart which overspreads the earth when God comes to judgment. The primary reference is to Gen. xix. 28. Cf. also Ps. xviii. 8; Isa. xiv. 31.

Sodom, xi. 8.

The city of men without God; the society of unparalleled iniquity, given over to destruction. For this reason a type of the apostate Jerusalem. Cf. Isa. i. 9, 10; iii. 9; Jer. xxiii. 14; Ezek. xvi. 46; Matt. x. 15; Rom. ix. 29.

Song (new), v. 9; xiv. 3.

The joyous celebration of the new order of things inaugurated by the triumph of Messiah. The "new songs" of the Jewish Church, *e.g.* Ps. xcvi., were hymns of praise which especially contemplated the new life of the restored nation. They "represent the new sense of Jehovah's world-wide sway which characterized the Post-Exile Church" (Cheyne). The fulfilment of this anticipation is sung by the redeemed in the New Jerusalem.

Star, i. 16, 20; ii. 1, 28; iii. 1; viii. 10; ix. 1; xii. 1, 4.

The symbol of illustriousness. Cf. Is. xiv. 12, where the question is asked of Babylon, "How art thou fallen from heaven, O day-star, son of the morning?" and 2 Esd. xv. 35, "They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star, and blood shall be from the sword to the belly." The star falling from heaven and making bitter the rivers of water represents the embitterment of the currents of spirit by the appearance on earth of some shining personality.

The star from heaven fallen upon the earth represents the arrival in Palestine of some great Roman general who lets loose upon the land the swarms from the abyss.

The twelve stars on the woman's head (xii. 1) denote the Church's full circle of illustrious saints.

Stone (white), ii. 17; (glistening) xv. 6; (mill-) xviii. 21; (precious stones) xxi. 19, 20, *et passim*.

The "white stone" with the new name written on it, of ii. 17 is not suggested by the white pebble which, cast in heathen courts of justice into the ballot-box, expressed the judges' acquittal of the prisoner at the bar, but in all probability by the glistening plate borne by the High-priest upon the forehead (Milligan). It is the symbol of the illuminating grace which comes from fellowship with God in the secret place of His Tabernacle.

The reference in xv. 6 is also probably to the glistening stone of the High-priestly mitre. Cf. Ezek. xxviii. 13, where it is said of Tyre, "Every precious stone was thy covering." The precious stones of xxi. 19, 20, denote, by their variety, the manifoldness of the life in the New Jerusalem; by their brightness, its joy and radiancy; and by their shining with a common lustre, its perfect unity. In the Talmud it is said, "The Holy One will bring precious stones and pearls, each measuring thirty cubits by thirty, and after polishing them down to twenty cubits by twenty cubits, will place them in the gates of Jerusalem" (Rabbi Johanan, *Bava Bathra*, f. 25a).

Sun, i. 16; vii. 2; xii. 1; xix. 17.

The manifestation of God as the centre of the Cosmos and source of all revelation. Cf. Ps. lxxxiv. 11; Is. lx. 19; Mal. iv. 2. The Woman clothed with the sun represents the Church clothed with the glory of God's revelation. The Angel standing in the sun denotes judgment proceeding from God's revelation of Himself. The darkening of the sun is the obscuring of the light of revelation.

Supper, iii. 20; xix. 17.

The symbol of festive, intimate communion with Christ. S. John's own intimacy with Christ was expressed by his leaning on His Breast at supper. Christ uses the figure of a Supper in His parables and fixes the symbol permanently by the institution of Holy Communion, "the Supper of the Lord."

In xix. 17 the reference is to the great banquet of the fowls of heaven upon the defeated forces of evil. It was a Jewish belief that the Messianic triumph would be celebrated by a banquet on the flesh of Leviathan, a belief possibly founded upon Ps. lxxiv.

14.

In the *Apocalypse of Baruch* (xxix.) we read—

“Behemoth shall be brought to light from his place and Leviathan shall ascend from the sea, two great creatures which I made on the fifth day of the creation and have reserved unto this time; and they shall be for food for them that are left.” Cf. also 2 Esd. vi. 49 and Enoch lix. 7 ff.

Sword, i. 16; ii. 12, 16; vi. 4; xix. 15.

The symbol of Divine discrimination and judgment. Christ came to bring a sword upon earth (Matt. x. 34), even Himself, the Word of God (Eph. vi. 17)—“quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart” (Heb. iv. 12).

T

Talent, xvi. 21.

The greatest of the Hebrew weights; according to its etymology (כֶּפֶר) circular in form, equivalent to 3000 shekels of sanctuary. Cf. Zech. v. 7. A symbol of the weight of iniquity, the infinite weight and burden of sin.

Temple (and the Outer Court), xi. 1, 2; xiv. 15; xv. 5; xvi. 1; xxi. 22.

The access of the Church to the presence of God. The distinction between the Temple and the Outer Court and the destruction of the latter signifies the removal of all barriers between the manifested presence

and the people of God, the abolition of all that separates man from the face of God. So, in the New Jerusalem, there is no Temple specially so called, for access has become fellowship itself, "the Lord God, the Almighty, and the Lamb are the Temple thereof."

Throne (of God), i. 4; iii. 21; iv. 2, 4; xiv. 3; xxi. 3, 5, *et passim*; (of the Wildbeast) xvi. 10; (of the saints) xx. 4; (the great white throne) xx. 11; (of Satan) ii. 13.

The firmness of God's rule, His sovereign power and dignity. Cf. Gen. xli. 40; Ps. lxxxix. 14; Is. lxvi. 1; Jer. xvii. 12; Heb. viii. 1. The throne of the Wildbeast is only a sham stability which passes away when Christ takes His great power and reigns. Cf. Dan. vii. 9. The thrones of the saints are the places of high dignity assigned to them by God, through their participation in the life and royalty of Christ. Cf. Matt. xix. 28; Col. i. 16. "Satan's throne" at Pergamum is possibly an allusion to the "Berg" on which the city was built, or to one of the many popular cults of the heathen community.

Thunders, iv. 5; vi. 1; viii. 5; x. 3; xi. 19; xiv. 2; xvi. 18; xix. 6.

Mysterious and inarticulate expressions of God as the Judge; grouped with lightnings, voices, etc., as the accompaniments of Divine Judgment.

These were the phenomena which accompanied the giving of the Law from Mount Sinai.

When the Father spake to Christ, as recorded in S. John xii. 29 at the coming of the Greeks, the people said that it thundered. What was clear and articulate to Christ was to them a mysterious, fear-inspiring rumbling in the air.

Trees (the two olive trees) xi. 4; (trees of earth) vii. 3; viii. 7; (the Tree of Life) ii. 7; xxii. 2, 14.

Trees are the symbol of luxuriance of life. The symbol is used as applying to the life both of the

godly and the ungodly. Cf. Ps. i. 3; Is. lxi. 3; x. 19; Matt. iii. 10; vii. 19; Jude 12. Thus the "trees of the earth" denote the lives of men nourished by the influences outside of them, and bearing fruit for life or death. The image of the two olive trees is borrowed from Zech. iv. 11, 12, and sets forth the Church in its double aspect as the diffuser of the oil of sanctification. The idea of the Tree of Life is one common to the mythologies of most ancient nations, and its characteristics are borrowed by S. John from Gen. ii. 9, and Ezek. xlvii. 12. The mention of its perennial fruit and its medicinal foliage is derived from the latter passage. Cf. also 2 Esd. ii. 18; viii. 52. It is a pregnant symbol of the means established in the New Jerusalem for the maintenance of life and the diffusion of healing. Christ to all His members is a Tree of Eternal Life—the True Vine—satisfying and refreshing them with fellowship and communion with Himself.

As a parallel from ancient literature may be quoted the description of the Tree of Life in the *Gilgamish Epic* (B.C. 2000), Tablet VII, Col. 6—

"And lo! the *gesdin* shining stands,
 With crystal branches in the golden sands,
 In this immortal garden stands the tree,
 With trunk of gold and beautiful to see.
 Beside a sacred fount the tree is placed,
 With emeralds and unknown gems is graced,
 Thus stands, the prince of emeralds, Elam's tree,
 As once it stood, gave Immortality
 To man, and bearing fruit, there sacred grew,
 Till Heaven claimed again 'fair Eridu.'"

Trumpets, i. 10; iv. 1; viii. 2, 13; ix. 14.

The signal for battle, for the great conflict of God with the World-power. Cf. Joshua vi. 4. A sign of the coming of the great Day of Jehovah. Cf. Joel ii. 1, 15; 1 Cor. xv. 52; 2 Esd. v. 4, "Thou shalt see after the third trumpet that the sun shall suddenly shine again in the night and the moon thrice in the

day"; 2 Esd. vi. 23, "And the trumpet shall give a sound."

Where the voice of Christ is described as like the sound of a Trumpet, there is denoted the beginning of a new Divine work, a new campaign in the warfare of the Faithful and True.

V

Vine, xiv. 18, 19.

Humanity disciplined and trained by God for the bearing of fruit. In Is. v., Ps. lxxx. and John xv. it is a figure of the Church of God, under the special care of the great Husbandman. Here it is a symbol of the whole world with its fruit ready for the wine-press of God.

Virgins, xiv. 4.

The servants of Christ pure and true in heart and life; "those that adhere steadfastly to Christ and abhor everything that has any show of violating their fidelity to him." Cf. Matt. xxv. 1 ff.; 2 Cor. xi. 2; 1 John v. 20, 21. So S. John himself perhaps entitled Παρθένος. The early Christians certainly showed an ideal of purity to the world such as had never before been seen. See Renan, *L'Antéchrist*, p. 181.

Voice, i. 10; iv. 1; vi. 10; viii. 5; ix. 13; x. 3; xi. 12, 15, 19; xiv. 2, 13; xvi. 1, 17; xviii. 4; xix. 1, 6; xxi. 3.

The means of communication between God and His people.

In O. T. it is used frequently, e. g. Ex. ix. 28 (A. V., "mighty thunderings," *Hb.* "Voices of God,"); Ps. xxix., where we have the "Seven Voices of Jehovah"; Job xxxvii. 4, 5. The Voice of God come to Christ at His Baptism, at His Transfiguration and after the enquiry of the Greeks. Among the Jews the *Bath-Kol*, or "daughter of the voice," was considered a means of revelation from God (cf. 1 Sam. iii. 4).

Parallel to the expression of the Apocalypse we have in 2 Esd. vi. 17, "Behold, there was a voice that spake, and the sound of it was like the sound of many waters."

W

Water (of life), vii. 17 ; xxi. 6 ; xxii. 1-17 ; (flood) xii. 15-16 ; (seat of the Harlot) xvii. 1-15.

The passive natural life set in motion by spirit (wind), and becoming under this influence a spiritual tendency or current, good or bad. The "waters" which form the seat of the Harlot are the corrupt currents of national life which ministered to the evil of the World-power of pagan Rome.

"The water of life" is the pure stream from the Fountain of Life (see *Fountain*) flowing ever on and increasing in depth till it becomes "a river to swim in" (Ezek. xlvii. 5). Cf. Myers' beautiful lines in *S. Paul*—

"East the forefront of habitations holy
Gleamed to Engedi, shone to En-eglaim ;
Softly thereout and from thereunder slowly
Wandered the waters and delayed and came.

Even with so soft a surge and an increasing,
Drunk of the sand and thwarted with the sod,
Stilled and astir and checked and never-ceasing,
Spreadeth the great wave of the grace of God."

The symbol is derived ultimately from the description of the waters of Eden (Gen. ii. 10), the sacred water of life whose counterpart exists in the mythologies of most nations from the Epic of Gilgamesh, where the goddess Ninki-gal asks her attendant Simtar to pour "the water of life" over the dead Ishtar, to the Polynesian legend of "Aukele-nui-a Iku," in which the hero pours "the living waters of Kane" over the brothers who had been killed long time before.

The river cast out from the mouth of the Dragon to drown the Woman is the symbol of the ungodly com-

ing in like a flood, a fierce tide of evil threatening to sweep the Church away from the face of the earth. Cf. Is. viii. 7.

Christ Himself claims to be the Giver of the Water of Life, and this especially according to S. John. Cf. iv. 10 ; vii. 37.

Wilderness, xii. 6 ; xvii. 3

As Israel had the forty years' trial in the Wilderness, Elijah his forty days, Christ also His forty days, so the early Church had her travail time in the wilderness until the Fall of Jerusalem brought her into the Promised Land. It was her pathway from bondage to rest, from Egypt to Canaan. The 1260 days (= $3\frac{1}{2}$ years) imply the limited, transient character of this wilderness time, and in a secondary sense may have reference to the actual length of time which the destruction of Jerusalem took to accomplish.

Wind, vi. 13 ; vii. 1.

The powerful motions and operations of God's spirit in the world of men. Cf. Cant. iv. 16 ; John iii. 8. The Hebrew word "*Ruach*" means both wind and spirit.

Thence also the winds come to signify the judgments of God, blowing in fury upon the world of men, and yet by their operation purifying the atmosphere of life. Cf. Is. xxvii. 8.

The *four* winds represent the universal nature of God's judgments. The Jews reckoned four principal winds (cf. Ezek. xxxvii. 9), viz.—the East wind, *Kadim* ; the North wind, *Tzaphon* ; the South wind, *Darom* ; and the West wind, *Ruach Ha-yam*.

Wind is God's instrument whereby he tries the *stability* of man's work, as the fire is the instrument whereby He tries its *purity*. Cf. Matt. vii. 25.

Wine, xiv. 8 ; xvi. 19 ; (of fornication) xvii. 2 ; xviii. 3 ; (winepress) xiv. 19, 20 ; xix. 15.

The fruit of life in its ultimate form ; the works of

man after they have gone through the winepress of God's wrath and are presented to him for his drinking. Our life comes back to us as the Golden Calf, ground to powder and mingled with the water, came back to Israel for her drinking. Either it will be a draught of joy meet for a libation to God or it will be a draught of judgment, a cup of woe and bitterness.

As a symbol of the eternal gladness of life it is often employed by the poets, *e. g.* Browning, *Saul*, stanza xiii. ; and *Rabbi ben Ezra*, xxx.

Witnesses (the two), xi. 3.

The double witness of Judaism to Christ. The Two witnesses are also represented as the Two Candlesticks and the Two Olive Trees, which symbols, borrowed from the visions of Zechariah (iv. 12, 14) ; signify the *ruling* and the *teaching* functions of the Jewish Church, her Royalty and her Priesthood. The witness is represented as twofold also, because *two* witnesses were required by law to establish a fact. That they are essentially one is shown by the mention of their "dead body" (not "dead bodies"). In Apoc. xi., the experience of the witness of Judaism is set forth as slain by the degenerate society which has spurned its testimony to Christ, exposed to the mockery of the world which is invited to the spectacle, and finally, after lying naked to the derision of men for the appointed time, as being raised to the right hand of God among the eternal things of the spiritual world.

Commentators have sought to identify the two witnesses with particular persons, but although particular details are borrowed from the stories of Moses and Elijah, the identification is needless. Among the pairs of names suggested have been those of Enoch and Elijah, Joshua and Caleb, Moses and Elijah, Elijah and Elisha, Moses and Aaron, Isaiah and Jeremiah, Zerubbabel and Joshua, or (in N. T. times) Jesus and John Baptist, James, son of Zebedee

and James, Bp. of Jerusalem, James and Peter, Peter and Paul, James the Just and Simon, the son of Clopas. The very variety of the suggestions is the best proof of the vanity of the attempt.

Woman, xii. 1, 6, 17 ; xvii. 3, 6, 7.

The symbols of *Woman* and *City* are convertible. Cf. 2 Esd. x. 27, 44. They represent human society as the Spouse of Christ or as the Harlot. In Apoc. xvii. the Woman, like the woman of Zech. v. 7, is the type of luxury and sin ; human society prostituting itself in the service of the world. In c. xii., the Woman, clothed with the lights of day and night, is the Church illuminated by the light of revelation, the apotheosis of human society. "It is elect humanity as loved, comforted, and made fruitful by the grace of God ; the daughter of Zion in her beautiful array ; that spiritual remnant of whom Christ as to the flesh was born" (Alex. Brown).

Wormwood, viii. 11.

Wormwood, Absinthe or Artemisia is the symbol of bitterness. The Hebrew name (לענה) comes from a root "to curse." For its use in O. T., cf. Deut. xxix. 18 ; Prov. v. 4 ; Amos v. 7 ; Jer. ix. 15 ; xxiii. 15 ; Lam. iii. 15, 19.

The Apocalyptic use of the symbol is probably due to the description of the waters of Marah, Ex. xv. 23 ff.

Z

Zion, xiv. 1.

"God's peculiar seat" (Milligan) ; the ideal place where God meets His covenant people ; where communion between the Creator and the creature is finally established. For its use cf. Ps. ix. 11 ; xiv. 7 ; lxxviii. 68 ; lxxxvii. 5 ; cxxxiii. 3.

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